DEVELOPMENT OF SUFISM IN BENGAL

ABSTRACT

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BY
MUHAMMAD ISMAIL

Under the supervision of
Mr. AZDUDDIN KHAN
READER

DEPARTMENT OF ISLAMIC STUDIES
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ABSTRACT

The present work seeks to investigate the Development of Sufism in Bengal from the thirteenth to the twentieth century. No serious attempt has so far been made to reconstruct the history of Sufism in Bengal. The attention of the most of the scholars has centred round the political history of Bengal, making occasional references to its Saints but their accounts are uncritical and generally based upon the later hagiological material.

In the present work an attempt has been made to make a fairly extensive and critical use of all sources available. Throughout the work we have attempted to justify by reasonable argument our reliance on a particular source, wherever there has been a conflict of evidence or a contradiction.

This aspect of the development of Sufism in Bengal is based on brief references found in the chronicles of Northern India and on the data collected from a study of inscriptions, coins and other archaeological evidence. There is, however, sufficient materials in these chronicles as well as in the contemporary literature both Persian

and Bengali available, with the help of which Development of Sufism in Bengal can be reconstructed.

In fact the Islamic proslelytization of India did not begin with coercion and bllooshed; the first conversion were made by its Saints. Bengal's contact with the Muslims, in the field of trade, colonization, and missionary work, began much earlier than its conquest in the thirteenth century. After the establishment of Muslim rule in Bengal Sufism was the continuation of Sufism in Northern India. From the beginning of the thirteenth upto the end of the fourteenth centuries, the Sufis of Northern India predominated over the Sufis of Bengal. The predominance of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D. During the thirteenth, fourteenth and fifteenth centuries a number of Sufi orders and sub-orders of Northern India were introduced into Bengal by the disciples of the Northern Indian Saints. No connected account of the activities of these deputies and their followers is available. Stray bits of information regarding different Sufis of Bengal, that we have gathered from different sources do not enable us to build a connected history of these orders. Owing to this difficulty we arranged the Development of Sufism in Bengal centurywise.

First we discussed Introduction which is divided into four sections i) Sources, ii) Origin and Development of Sufism in Islam, iii) The Advent of Islam and Early History of Sufism in India, and iv) The Advent of Islam in Bengal.

i) Sources

Our source material fall into following groups:-

(a) Persian Works

(b) Inscriptions and Coins

(c) Hagiological Literature

(d) Bengali Works

(a) Persian Works:-

1. Tabaqat-i-Nasiri of Abu Minhaj al-Din Uthman bin Siraj al-Din al Juzjani is the earliest chronicle referring to Bengal.

2. Ayn-i-Akbari of Ab'l Fadl written under the great Mughal emperor Akbar. The third volume of Ain-i-Akbari devotes one chapter on Sufism in which some of the Bengal Sufis have been included.

3. Riyad al.Salatin of Ghulam Husayn Salim, which was written in the year A.D. 1788, gives a connected summary account of political history of Bengal. From this chronicle, we can shift materials for our own purpose.

4. Khurshid-i-Jahan Numa of Sayyid Ilahi Bakhsh, covers the political history of Bengal.

5. Amrit Kund, a translation of a Sanskrit yogic work by Rukn al-Din al-Samarqandi. The book is dealing with yogic philosophy.

(b) Inscriptions and Coins

Contemporary inscriptions and coins have been discovered in large number. Their chief importance lies in the fact that they help in building up the chronology of the sufis and sultans. The references to erection of mosques and madrasahs the names of Sufis, Alims and the learned officers and Kings found in inscriptions indicate Sultans attitude towards the Sufi Saints of Islam, and also show, their learning and particular inclinations and sometimes dynamistic relations.

(c) Hagiological Literature

The Muslim hagiological literature may be divided into three parts - (i) The Biographies of the Sufis, (ii) the malfuzat or discourses of the Sufis and (iii) Maktubat or letters written by the Sufis. Bengal was the seat of a large number of Sufis, but very few of their Malfuzat or u Maktabat have dome to light.

i) The biographies of the Sufis

A number of biographical dictionaries dealing with the life sketch of the Muslim Sufi Saints of Indo-Pak subcontinent have been discovered. But most of them do not refer to their activities in Bengal.

1. Siyaru'l Auliya of Mir Khwurd, contains lives of Chishti Saints. In this book Amir Khusro devotes a section to Shaykh Akhi Siraj al-Din Uthman, a disciple and Khalifah of Hazrat Al Shaykh Nizamuddin Auliya to Bengal.

2. Akbar al-Akhyar of Shaykh 'Abdul Haq Muhaddit Dihlani incorporated 225 biographies of Indian Sufis.

3. Mirat al Asrar of Abdu'r Rahman Chishti, is dealing life and activities of Indian Sufi Saints.

4. Mirat-i-Madari also of Abdur Rahman Chishti, deals only with the life of Badiu'd-Din-Shah-i-Madar outside Bengal.

5. Khazinat al-Asfiya of Ghulam Sarwar of Lahore which contains biographical notices of Saints

6. Gulzar-i-Abrar of Muhammad Ghausi bin Musa

was based on vast amounts of source material available at that time and contains the biographies of 595 Sufis.

Besides these, three other biographies dealing with different Sufis were written in Bengal.

ii) 1. Sekh Subhodiya dealing with the life of Shaykh Jalaluddin Tabrizi in Bengal. This is a Sanskrit work attributed to Halayudha Misra, a courtier of King Lakshmana Sena. But the book is said to be spurious and is generally dated to 16th century A.D.

2. Risalat al Shuhda, of Muhammad Shattari, dated 17th century A.D. It deals with the life of Shah Ismail Ghazi in Bengal.

3. Suhayl-i-Yaman of Nasir al-Din Hayder. The book deals with the biography of Shah Jalal of Sylhet.

The Malfuzat

The Malfuzat of Bengal Sufis have not come to light. But we have been able to lay our hands upon the following books containing the Malfuzat of some eminent Chishti Saints of Northern India.

Fawaid al-Salikin (collection of sayings of Qutub al-Din Bakhtiyar Kaki). Afdal al Fawa'id and Rahat al

Muhibbin of Amir Khusraw (Collection of Sayings of shaykhNizam al-Din Awliya), Fawa'id al Fawad of Hasan Ala Sajzi (collection of sayings of Shaykh Nizam al-Din Awliya). Khayr alMajalis of Qalandar (collection of sayings of Shaykh Nasir al-Din Mahmud, Chiragh-i-Delhi), these books throw some light on the life sketch of Makhdum Shaykh Jalal Tabrizi before his arrival in Bengal. Rafiq al' Arefin (Malfuzat of Shaykh Husain al-Din Manikpuri) compiled by one of his disciples Farid bin Salar have also been discovered. Prof. Hasan Askari has published the relevant extracts which throw important light on Bengal. As the Shaykh was a disciple of Shaykh Nur-Qutb-i-Alam of Pandwah, and as he himself visited Bengal, the materials derived from his malfuzat may claim authenticity and genuineness.

The Maktubat

The following eight letters of Shaykh Nur Qutb-i-Alam have come to light.

No. 1 was written to one Shaykh Qadi Asad.
No. 2 was written to one Shaykh Muiz al-Din.
No. 3 was written to one Shaykh Rukn Al-Din
No. 4 was written to Rafa't Khan.
No. 5 was written to one Qadi Zahid
No. 6 was written to one anonymous person

No. 7 was written to one Qadi
No. 8 was written to some dear one.

All these letters, except the last one deal with Tasawwuf. The last one hints at the interregnum of Raja Ganesa in Bengal's politics. The letters of Mir Ashraf Jahangir Simnani are as follows:

1. One letter to Sultan Ibrahim Sharqi of Jawnpur.
2. One letter to Shaykh Nur Qutb-i-Alam.
3. One letter to Shaykh Husayn Dhukkarposh

These letters are very important as they throw light on the condition of the Muslim divines during the time of the interregnum of Raja Ganesa and the resultant invasion of Bengal by Sultan Ibrahim Sharqi of Jawnpur.

Beside the hegiological literature, a large number of traditions are current in different parts of the country about various Sufis.

(d) Bengali Works

Satnama and Nitisastravarta of Muzammil deal with some popular beliefs of the Muslims in Bengal.

•Maktul Hosan (correctly Maqtul Husayn), of Muhammad Khan, a seventeenth century Bengali work records the settlement of an Arab named Mahisawar in Chittagong.

Durr-i-Muhammad Puthi pp. 9-138, in Bengali language dealing with Fara'idi doctrines and the life and character of Faraidi leaders.

Nazim al-Din Puthi, pp. 1-20, in Bengali, dealing with Faraidi doctrines.

Muslim Ratnahar, the authorship attributed to Nazir Ali; being a sketch of life and career of the Faraidi leaders from the earliest time to B.S. 3135.

Haji Shariat Allah, by Munshi' Abd al Halim, a manuscrip biography of Haji Sharait Allah, in Bengali, 22 follios.

Hayate Uwaysi, by Maulana Jainul Abedin, a short biography of Sayyid Shah Sufi Fateh Ali Uwaysi (d. 1886) written in Bengali.

Bangladeser Pir Awliyagan, authorship attributed to Maulana Muhammad Ubaidul Haq (Principal, Alia Madrasah). The book which incorporated biographies of 191 Sufi Saints of Bengal.

Bangladeser Sufi Sadhak, by Golam Saklayen, lives and activities of the Sufi Saints of Bangaladesh.

Hazrat Bayazid Bistami and Shah Amanat (in Bengali) by K.M.G. Rahman, it contains biographies of Hazrat Bayazid Bistami and Shah Amanat of Chattagram.

Muslim-Tirtha Furfura Sharif (in Bengali) by Mosuder Rahman, an illustrated account of Sufi Saints of Furfura Sharif.

Data Baba Pir Mahbub Shah (in Bengali) by M. Abdur Rahman, a short biography of Data Baba Pir Mahbub Shah.

Banger Srestha Pir Hazrat Sayyid Shah Abdullah Kirmani by Muhammad Fakir Mondal of Chapanagari, Birbhum, Bengal. The book is written in Bengali poetical forms which contains life and activities of Hazrat Sayyid Shah Abdullah Kirmani.

Ayina-i-Uwaysi (in Urdu, pp. 1 - 570), by Prof. Motiur Rahman, which contains lives and activities of Naqshbandi Sufi Saints of India during the nineteenth and twentieth centuries. The book is also dealing with the life and activities of Shah Sufi Fateh Ali Uwaysi of Bengal and other Bengali Saints. Published in 1976, Patna, Bihar.

In these studies, the Development of Sufism in Bengal did not receive as much attention as it deserved in its socio-religious aspects. The sources such as writings of contemporary Muslim Scholars, contemporary and later Bengali literature practically remained unexplored with the help of these materials it is now possible to attempt Development of Sufism in Bengal.

Origin of Sufism

The Muslim Scholars favoured its derivation from 'Ahl-us Suffa' (the ascetics who lived in the Prophet's mosque). Some of the Sufis themselves associate it with the Arabic Safa (Purity); Some derived it from 'Saff' meaning line or rank, as Sufis occupied the first rank. Some assert that Sufis is so called because he wears a woolen or rough garment was symbol of simplicity of life and renunciation of luxury. The Holy Prophet of Islam (Peace be on Him) and many early Muslims preferred a plain and simple dress to a guady one even on festive occasions. The word (Aswaf) (Pl. of Sufi) has been used in the Quran also (XVI : 86) 'Sufi' is a name which is given, and has formerly been given, to the perfect saints and spiritual adepts. One of the Shaykh say : Man Saffahu'l hubb fa huwa Saf-in waman saffahul habib fa huwa Sufiyyun. He that is purified by love is pure and he that is observed in the Beloved and has abandoned all else is a 'Sufi'.

Let us now turn to the word 'Wali' as the words (Sufi and Wali) are often used synonymously. 'Wali' means 'near', and 'Wila'it' signifies nearness or as generally meant, 'nearness to Allah' 'Wala'it' has two grades: one is meant for all the believers of the Quran, as the Quran says, 'God is near (or friend to) those who believe (and) brings them out from darkness to light' (11: 259) and the other is reserved for those who annihilate themslves in God. The real 'Wali', therefore is he who lives in Him and dies in Him.

Thus the doctrine of Sufism and the derivation of the word 'Sufi' whether it is derived from 'Ahl-us-Suffa', or from 'Safa'(Purity) or from 'Saf' (rank) or from 'Suf' (wool); in all cases it leads one to conclude that it has its origin and basic root in Islam and a Sufi is one who leads a purely religious life and devotes his time for the attainment of Allah's pleasure.

Development of Sufism

When after the period of four orthodox calipns there started political turmoil and civil wars among the Muslims and they were divided into various political and religious groups, a group of pious Muslims seperated themslves from this political controversy and devoted their times to prayers and religious duties and remained in isolation. These spiritual Muslims were, to all intents and purposes, obviously Sufis, whether they were then called by that name or not. In this context Imam Hasan al Basri (d. A.H. 110/A.D. 728) is generally regarded as the first Sufi. Abu Hashim (d. A.D. 797-78) was an Arab of Kufa, who settled in Syria. Jami considers him the first devotee who was given the title of Sufi. In the beginning of Islamic history the holy Prophet was the formation of all religious knowledge. But in the course of time various religious sections i.e.Fiqh, Hadith, Tafsir, developed and took an independent shape. In the same way the Sufi way of life which took an independent shape after the Holy Prophet in course of time is an independent science.

Thus all the three stages of Sufism i.e. ascetic, theosophical and pantheistic evolved from purely Islamic elements,

The decline of Sufism began when the two halves (external and internal) of Islam were seperated. This decay was complete when Saints began to constitute themselves into a seperate body, with its branches spread all over the world this body in course of time split into a large number of schools, each having its own monstery and code of laws. The four principal schools of Sufism, named after their leaders, from which many sub schools have emerged are:

(1) Qadiriyah (after Abdul Qadir Jilani, d. A.H.552/A.D.1168)
(2) Suhrawardiyah (after Shihab-ud-Din Suhrawardy d. A.H.632)
(3) Chishtiyah (after Abdu Ishaq Shami and Khwaja Mu'in-Chishti); and
(4) Naqshbandiyah (after Bahau'd-Din Naqshband d. A.H.781)

The Advent of Islam in India

The Muslims arrived in India in three distinct movements, first as traders and missionaries to India's Southern coasts; then in the expanding wave of the Umayyad conquests which carried them to the Rhone, the Syr Darya and the Indus; and finally like the Greeks, the Sakas and the Hans, is more organised conquests cum-Imigration movement of the central Asian Turks and Afghans.

Muslim Arabs arrived on India's coast in the wake of their Pagan ancestors who had carried on tradition of maritime trade accross the Arabian sea since nearly the dawn of history.

These Arab Traders who settled down in India's coasts between the seventh and nineth century were treated with tolerance by Hindu rulers and the legend conversion of CheyamanPerumal raja shows that they were allowed to propagate Islam, they intermarried with indigenous women; some of them joined service under Hindu temple. Several Muslim communities like the Labbes, the Mapillas (Moplahs) and the Nawait thrived in the South and their descendants still survive.

Early History of Sufism in India

Muslim saints reached India in the very early parts of history. They followed the Muslim conquerors and merchants and started their missionary work ofpropagating Islam among the Indian masses. In the beginning these saints had their individual identities and were not organised into various Sufistic orders. They were responsible for converting a large number of Indian to Islam.

The Advent of Islam in Bengal

Some Scholars are of the opinion, that a small Arab Kingdom was established in Chittagong during the early centuries of the Hijrah. But so far no authentic record has been found to establish their early settlement here. In course of their eastern trade, the Arabs appear to have visited the Bengal coast, but how far they penetrated inland is not definitely known. Evidences of the preponderence of the Arabic word in the Chittagong dialect and special resemblance of the Chittagonian people with the Arabs have been produced to claim early Arab colonisation, but these influences could as well as the result of slightly later contact when Muslims had become predominant in Bengal and carried on trade with the Arab world through the Chittagong port. The existence of the commercial contact with the Abbasides is indicated by the discovery of a few coins of the Khalifah. One thing is certain that these businessmen created by their honesty a favourable atmosphere for the reception of Islam in Bengal as is traditionally known about ship wrecked Muslims who found shelter in Arakan, coming by sea route, are wide spread in the country, but we are not able to examine their veracity or fix them to any definite chronology.

In Eastern Bengal Islam spread mostly in the villages. H.H. Riseley held that the converts were recruited from the aboriginies, for their manners and customs, physical appearence and retained caste distinctions are similar, various political, social and religious causes accounted for the progress of Islam in Bengal. The immigrant foreign Muslims who flocked to Bengal for various reasons, political, social and personal, introduced new elements in society. They married Hindu wives and there were children of mixed marriages. Another factor was the conversions of the Hindus mainly among the lower classes, which sometimes took place, as a result of social causes. Bengal was struck by Islam at a period of transition from a debased but popular form of Hinduized Budhism to a various attempt at cultural domination by Brahmanical Hinduism under the Sena Kings. By the tenth century the Bengal mind had already started a campaign against Brahmanism and all that it stood for. The time was thus opportune for Islam to cut the sheet anchor of Hindu ascendancy by converting the sturdy lower classes and fanning the neophytes fanatism against the higher classes. Those who embraced Islam came from different ranks in society, mainly the lower classes and occasionally from the higher. The lower classes adopted Islam to escape from social injustice or secure social status. To the poor aborginies of eastern and deltaic Bengal, fisherman, hunters, pirates and peasants, the impure or unclean out castes, popularly called the untouchables, spurned and neglected by the caste proud Brahmanical Hindu society, Islam came as revolution with its message monotheism and social equality and offered 'full franchise', an escape from the social disabilities and humiliations and opened avenues of progress. So they readily responded to the preachings of Islam.

Islam, which completely changed the socio-religious pattern of Bengal, came in the wake of Turkish conquest towards the beginning of the 13th century A.D. Ikhtiyar-uddin Muhammad ibn Bakhtiyar's surprise sack of Nadia (c. 1203 - 4) and occupation of Lakhnauti - Gaur, the capital of the Senas of Bengal, ten years after Muhammad Ghuri's establishment of Muslim rule in Northern India (A.D.1193) was just a beginning, not the culmination. Dr. J.N. Sarkar has correctly observed, politically it planted the seeds of Muslim rule there. Socially it opened her gates to immigrant foreigners from the entire Muslim World and thereby affected her society and culture.

This was the formative period of the Muslim society in Bengal. On the foundations laid in these few years depended the future edifice of Islam in Bengal.

The first chapter of the thesis is Early History of Sufism in Bengal. Some Sufis are believed to have come to Bengal before the Turkish conquest of India. Itinerant Sufis, generally known as darvishes of Bukhara, Samarqand, Iran, Arabia and Syria turned their attention to India to preach the true faith among those who were outside it and to dedicate their lives to the service of humanity. Inspired with those ideas they crossed the Western boundaries of India, which were known to them as early as the eighth century A.D. Their attempts at proselytism were probably merely sporadic ones and their advent to this land was really occasional. Names of these Sufis are available in comparatively reliable sources like inscriptions and biographical works. Even than, our sources about them are meagre and knowledge scanty. But as far as can be gathered, they exerted great influence in the spread of Islam; some of them even interfered in the politics of the country. Maulana Obaidul Haq author of Bangladeser Pir Awliyagan has given the following four names of early Sufi saints of Bengal who propogated Islam there before the Turkish conquest:

1. Hazrat Shaykh Abbas bin Hamza Nishapuri (d. A.D.900)
2. Hazrat Shaykh Ahmad bin Muhammad (d. A.D. 952)
3. Hazrat Shaykh Ismail bin Najd Nishapuri (d. A.D. 975)
4. *Shaykh Ibrahim Turki of Murshidabad (d. A.D. 1169)*

Other important early Sufi Saints of Bengal are as follows:

1. Shah Sultan Balkhi the dargah of this Saint is in Mahasthan in Bogra district, Bangladesh. The dargah was an old one, but its actual dates could not be ascertained because the earlier sanads referred to by Aurangzeb have not come down to us.

2. Sultan Bayazid Bistami (Shah Sultan Balkhi ?), There is an old dargah in the village of Nasirabad, five miles north of Chittagong town. Everyone admits that the Saint Sultan Bayazid did not die here. There is no convincing proof of the fact that there had been any Arab relations with Chittagong before the tenth century A.D. Dr. Enamul Haq is of the opinion that in reality it is the Dargah of Shah Sultan Balkhi who came from Sandwip to Nasirabad.

3. Shah Mumammad Sultan Rumi. The tomb of the Saint is in Madanpur in the Netrokona subdivision of Mymensing. He came to Bengal in A.D. 1053.

4. Baba Adam Shahid: The tomb of this saint is found in the village of Abdullahpur in Bikrampur, Dacca. Baba Adam was alive in A.D. 1119.

5. Makhdum Shah Dawlah Shahid: The dargah of this Saint is in Shahzadpurdistrict of Pabna. Makhdum Shah Dawlah was probably alive in the latter part of the thirteenth century.

6. Makhdum Shah Mahmud Ghaznawi alias Rahi Pir:

The tomb of this saint exists in Mangalkot in Burdwan district. The conquest of Mangalkot by Rahi Pir may have been taken place during the early years of Turkish conquest.

7. Makhdum Shah or Shah Makhdum:

The shrine of this saint is at Dargahpara a locality named after the Saint's Shrine in the district of Rajshahi. He was alive in A.D. 1184.

The second chapter discusses the Development of various Sufi Orders in Bengal. After the establishment of Muslim rule in Bengal Sufism was the continuation of Sufism in Northern India. From the beginning of the thirteenth upto the end of the fourteenth centuries, the Sufis of Northern India predominated over the Sufis of Bengal. The predominance of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D. During the thirteenth, fourteenth and fifteenth centuries a number of Sufi Orders and Sub-Orders of Northern India were introduced into Bengal by the Khalifahs of the Northern Indian Saints. No connected account of the activities of these deputies and their followers is now available. Stray bits of information regarding different Sufis of Bengal, that we have gathered from different sources do not enable us to build up a connected history of these orders. Owing to this difficulty, we are constrained to give here only a brief account of them.

The Suhrawardy Order

Among the well known orders the first to be introduced in Bengal in the early fourteenth century was the Suhrawardy Order. Makhdum Shah Jalalu'd-Din Tabrizi, a disciple of Shaikh Shihabu'd-Din Suhrawardy was the first to introduce Suhrawardy order into Bengal.

Sayyid Jalalu'd-Din Surkposh's grandson Sayyid Jalal bin Ahmed Kabir, known as Makhdum Jahaniyah (A.D. 1307-A,D. 1383) was the second man to visit Bengal of this Order. A large number of Hindus of Bengal were converted to Islam by Jalalu'd-Din and Sayyid Jalal bin Ahmad Kabir.

The other eminent Sufi Saint of Suhrawardy Order in Bengal was Shah-Jalal Mujarrad Kunyayi. He had settled in Sylhet and died there in the year A.D. 1346.

The above Saints and their disciples propagated Suhrawardy Order.

The Chishti Order

Sayyid Shah Abdullah Kirmani (R), a disciple and a Khalifah of Khwaja Muin'ud-Din Chishti, was the founder of Chishti order in Bengal. Shah Abdullah (alive in

A.D. 1236) was one of the early Saints of India and his tomb is at Khustigiri, P.O. Batikar, Distt. Birbhum, West Bengal.

The next eminent Sufi Saint was Shaikh Akhi Siraju'd-Din Uthman, a disciple and a Khalifah of Hazrat Shaikh Nizamu'd-Din Auliya. Shaikh Akhi Siraj settled in Bengal sometime after A.D. 1325. He died in A.D. 1356. He was succeeded by his Khalifah Shaikh 'Alau'l Haq bin Asad Lahori Bengali. His Khanqah was at Pandua, Distt. Maldah, West Bengal. He died in A.D. 1389. His disciples became famous in various parts of Northern India. His Khalifah in Bengal was his son, Shaikh Nuru'l-Haqq, popularly known as Shaikh Nur Qutub-i-Alam. To him the highest form of asceticism was to perform tasks for God's servants. He was buried near hisfather's grave at Pandua.

Shaikh Anwar, son of Nur Qutub-i-Alam was also a Sufi Saint, who propagated Chishti Order in Bengal.

Dr. Rizvi writes, among the disciples of Shaikh 'Ala'ul-Haq and Shaikh Qutub-i-Alam who established Khanqahs throughout Bengal, the most prominent was Shaikh Husain Dhukarposh (Dust-ridden) of Purnea.

The Qalandari Order

Shah Safiu'd-Din Shahid of Pandua in Hooghly introduced Qalandariyah order into Bengal. He was a disciple of Bu-Ali Shah Qalandar. He came to Bengal from Delhi in the last part of the thirteenth century A.D. He fought with the then King of Pandua and died between the year A.D. 1290 - 1295.

The Madari Order

Shah Ala, a Bengali disciple and a deputy of Shah-i-Madar, who made this order popular in Bengal. He was stationed at Gaur in the district of Maldah. Another important Sufi of this order was Shah Sultan Husayn Muriyah Barhina, who had a living influence on the Muslims of Bengal and Bihar.

The Adhami Order

The founder of this order was Ibrahim ibn-Adham (d. A.D. 743). Those who belonged to this order were Known as 'Khidriyah'. Some Indian Sufis who believed in the legendary Arabian Saint Khidr. Almost all the inhabitants of the districts situated on the banks of large rivers of Bengal, pay annual homage to Khidr by the celeberation of a festival called 'Bera Bhasan' or the floating of rafts. The history of this festival can be traced as early as the fifteenth century .....

The Shattariyya Order

The founder of this Order in India during the fifteenth century was Shah Abdullah of Bukhara. He was also the founder of this order into Bengal. His Bengali Khalifah was

was Shaikh Muhammad 'Ala'. Shaikh 'Ala' proved to be an enthusiastic exponant of the Shattariyya Silsila in Bengal. Dr. Rizvi says, his disciple and Khalifah Shaikh Zuhur Baba Haji Hamid, was a most loyal disciple and deeply devoted to the interests of his pir's family. After the death of Shaikh 'Ala' he cared for the Shaikh's son Abu'l-Fath Hidayatulla Sarmast, training him in the Shattariyya path. Shaikh Ruknu'd-Din was the son and successor of Shaikh Abu'l Fath. He was an alim and a leading Shattari Saint.

The Naqshbandi Order

The Naqshbandi order was introduced into Bengal by Shaykh Hamid Danishmand Bengali who was a disciple and a Khalifah of Shaikh Ahmad Sirhindi. He was born in Mangalkot, Distt. Burdwan, got his formal education from Lahore. He met the Mujaddid at Agra. Having completed one year's of mystical training under the Mujaddid, Shaikh Hamid was permitted to return to Bengal to train disciples.

Hamid Bengali and his disciples were instrumental in spreading Naqshbandi Sufi Order in Bengal and reforming the religious and spiritual life of its people.

The Qadiri Order

Hadrat Shah Qamis was the founder of this order into Bengal. He was one of the descendants of Abdul Qadir of Jilan, the founder of the Qadiri Order. He had settled in Satar (Salurah) in the district of Murshidabad, Bengal. Sayyid Abdur Razzaq was his spiritual successor to propogate Islam in Bengal.

Dr. Rizvi writes, the disciples of Diwan 'Abdur-Rashid of Jaunpur also established Qadiriyya centres in Bengal. During the seventeenth century the most prominent Qadiriyya in Bengal was Mir Sayyid Muhammad Qadiri of Rajmahal, who was succeeded by Shah Niamatullah (d. A.D. 1666-67). He had a large number of disciples who propogated the Qadiriyya mystical practices in Bengal.

Hazrat Zakir Ali son of Sayyid Abdul Qadir Abdullah al Jili, the 29th direct descendent of Hadrat Abdul Qadir Jilani came to Bengal in the year A.H. 1180. Hadrat Zakir Ali and his father were settled at Mangalkot in the district of Burdwan. Hadrat Abdullah al Jili, came to Bengal with his four sons namely Hazrat Zakir Ali, Hazrat Raushan Ali, Hazrat Gulam Husain and Hazrat Rajab Ali al Qadiri and their family members. Hazrat Raushan Ali-al-Qadiri settled at Shahidganj in the district of Purnea. Tufail Ali-al Qadiri son of Raushan Ali became Sajjadanasin at the death of Hazrat Zakir Ali. He was buried in was Shaikh Muhammad 'Ala'. Shaikh 'Ala' proved to be an enthusiastic exponant of the Shattariyya Silsila in Bengal. Dr. Rizvi says, his disciple and Khalifah Shaikh Zuhur Baba Haji Hamid, was a most loyal disciple and deeply devoted to the interests of his pir's family. After the death of Shaikh 'Ala' he cared for the Shaikh's son Abu'l-Fath Hidayatulla Sarmast, training him in the Shattariyya path. Shaikh Ruknu'd-Din was the son and successor of Shaikh Abu'l Fath. He was an alim and a leading Shattari Saint.

The Naqshbandi Order

The Naqshbandi order was introduced into Bengal by Shaykh Hamid Danishmand Bengali who was a disciple and a Khalifah of Shaikh Ahmad Sirhindi. He was born in Mangalkot, Distt. Burdwan, got his formal education from Lahore. He met the Mujaddid at Agra. Having completed one year's of mystical training under the Mujaddid, Shaikh Hamid was permitted to return to Bengal to train disciples.

Hamid Bengali and his disciples were instrumental in spreading Naqshbandi Sufi Order in Bengal and reforming the religious and spiritual life of its people.

Mangalkot. Sayyid Shah Meher Ali-al Qadiri became Sajjadanasheen at the death of his father. He was born in the year A.H. 1223 and died in A.H. 1285. The tomb of this Saint is in Midnapur. Hazrat Murshed Ali al-Qadiri became Sajjadanashin at the death of his father. He was an eminent Sufi Saint and a scholar. He had established a rich library and Khanqah at Calcutta. The dargah of this saint is in Midnapur. Sayyid Shah Ershad Ali al-Qadiri son of Hazrat Murshed became Sajjadanashin. He was Known as Ghauthe Thani. He was born in A.H. 1301 in Calcutta. He died in A.D. 1953 and was buried in Midnapur.

The Third Chapter discussed, the life and activities of Sufi Saints of Bengal during the thirteenth century. The actual Sufi Missionary work in India (including Bengal). began from the closing years of the twelfth and beginning of the thirteenth centuries. Hence forward Sufi Saints of outstanding personality began to come to India one after another in quick succession. Hearty responses from all quarters of India came forth and Sufis soon found themselves amidst large number of disciples. With in a few centuries, they, their disciples, the disciples of their disciples, were able to capture the imagination of large masses of people and propagated Islam. In this way, through the agency of both Indian and extra-Indian Sufis, Sufis was established in Bengal and other parts of India on a firm footing.

The thirteenth century Sufi Saints of Bengal are as follows:

1. Hazrath Jalalu'd-Din Tabrizi
2. Shah Safiu'd-Din Shahid (d. A.D. 1230 - 1295)
3. Shah Abdullah Kirmani (alive in A.D. 1236)
4. Baba Farid (d.

Chapter Fourth discusses the life and activities of Sufi Saints of Bengal during the fourteenth century.

From the beginning of the thirteenth century upto the end of the fourteenth century A.D. Sufis from Northern India and other parts of the country, began to flock to Bengal. During this century, a number of Sufi orders and sub-orders of Northern India were introduced into Bengal by the deputies of the Northern Indian Saints. Incessant influx of the Sufis and their continual missionary propaganda produced the expected result of popularising Islam among the indigenous people who ultimately embraced it in large numbers. It is quite apparent that one of the causes of overwhelming majority of Muslim population in East Bengal (present Bangladesh) is this incessant Sufi propaganda among the masses.

Sufi Saints of the fourteenth century who propagated Islam in Bengal are given below:

1. Pir Badr Alam (alive in A.D. 1340)
2. Qattal Pir (contemporary)

3. Shah Jalal Mujarrid bin Muhammad Kunyayi (d.A.D.1346)
4. Shayk Rida Biyabani (d. A.D. 1353)
5. Shaykh Akhi Siraju'd-Din Uthman (d. A.D. 1357)
6. Hazrat Shah Anwar Quli Halbi (d. A.D. 1375)
7. Shah Muhsin Awliya (d. A.D. 1397)
8. Sayyedul Arifin (d. later part of the 14th century)
9. Shaykh Alau'd-Din 'Alau'l Haq (d. A.D. 1398)

Chapter Fifth discusses, the life and activities of Sufi Saints of Bengal during the fifteenth century.

The predominence of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D. after which Bengal completely freed herself from the thraldom of Northern Indian Sufi thought. In the history of Indian thought, the fifteenth and sixteenth centuries may be characterised as the time, when two different sets of ideas and seperate systems of thought - Indian as well as Islamic were fused into one. From the middle of the fourteenth century signs were not wanting which prognosticated an age of complete fusion within a very short time. It was however not completed until after the completion of the sixteenth century A.D.

The closest spiritual bond of unity between India and Persia is another factor which led to the ultimate fusion of Islamic and Indian thought. When Islam, the strong and austere religion of the semites, extended itself towards the east, it first absorbed the Persian culture of Aryans and thereby admitted silently a part of the Aryan culture within its fold. It was becomming the inheritor of the culture of the Greeks, another Aryn speaking race. When Islam entered India along with the advent of the Sufis, it was not the pristine, strong and austere religion of the semites. The minds of India and Islam came closer and was attracted to each other, ultimately resulting on a fusion of the two.

In the history of fusion of Indian and Islamic thought Kabir's is an outstanding personality during the fifteenth century. His birth took place in the year A.D. 1398 and death in A.D. 1448.

Sufi Saints of Bengal during the fifteenth century were as follows:

1. Hazrat Nur Qutb -i-Alam (d. A.D. 1415)
2. Pir Badr al-Islam (d. A.D. contemporary)
3. Shaykh Husayn Dhukkarposh
4. Shah Gada
5. Shah Ismail Ghazi (d. A.D. 1455)
6. Shaykh Husamu'd-Din Manipuri (d. A.D. 1477)
7. Shah Ali Baghdadi (d. A.D. 1480)
8. Shah Langar (d. later part of the 15th century)
9. Makhdum Shah Abdullah Gujrati (d. before A.D. 1500)

Chapter Sixth discusses, the life and activities of the Sufi Saints of Bengal during the Sixteenth, Seventeenth and Eighteenth centuries.

In the later part of the sixteenth century, signs of reformation among the Muslims were visible. The idea that the Muslims of India (including Bengal) were, day by day, degrading themselves by being Hinduised, was entertained by a Section of the Muslims who apprehended a great danger for their brethern, of being slowly merged among the Hindu population. This idea was rapidly developing with the march of time, it was enhanced by the liberal movement of Akbar and his learned followers. All these, however, came to be regarded by orthodox Sufi reformers to be abuses or 'innovations in religion and the mode of performing religious duty and worship', which must be shunned by every true Mohammadan because they constituted aberrations from orthodox Islam. Thus, the Naqshbandi Sufi Order, closer to orthodoxy than any other Sufi School was sponsored by Khwaja Baqi Billah and reached its culmination in the life and work of his most distinguished disciple, Shaykh Ahmad Sirhindi who was 'the first to raise the banner of reformation and revivalism in India.' Sirhindi and his followers, laid emphasis on Sunni separatism and opposed all attempts to evolve a composite culture. Imam Rabbani Mahbub-i-Subhani Shaykh Ahmad Faruqi Sirhindi is generally known by his title Mujaddid-i-Alf-i-Thani or the reformer of the second Millenium of the Hijera. He chiefly belonged to the Naqshbandi School of mystic thought, but he reformed all schools including his own. Every one going through his 'Maktubat' or Epistles' can easily imagine, how he grappled with the situation. Shaykh Ahmad died in the year A.D. 1624.

The two other men who carried on the reform of Shaykh Ahmad were Shaykh 'Abdul Haq Muhaddith of Delhi (d. A.D. 1641) and the emperor Aurangzeb, whose adminstrative measures forecast intellectual scheme of reforms advocated by Shah Wali-Allah (d. A.D. 1703-62) a generation later. The reform movement of Shaykh Ahmad was introduced into Bengal by Shaikh Hamid Danishmand, a disciple and a khalifah of Mujaddid-i-Alf-i-Thani.

The other Sufi Saints of Bengal during the Sixteenth, Seventeenth and eighteenth centuries are as follows:

1. Shaykh Khalil (d. A.D. 1539).
2. Haji Bahram Seqqa (d. A.D. 1562).
3. Makhdum Shah Zahiruddin (d. 16th Century).
4. Hazrat Maulana Shah Dawla (alive in A.D. 1519).
5. Shah Sultan Ansari (alive in A.D. 1540).
6. Shah Pir (d. A.D. 1632).
7. Sayyid Shah Ni'matullah (d. A.D. 1664).
8. Shah Mir Zakir Ali (d. A.D. 1778)
9. Hazrat Shah Abdur Rahim (d. A.D. 1745).
10. Shah Sufi Amanatullah (d. A.D. second half of the eighteenth century)
11. Sayyid Muhammad (d. A.D. 1799)

Chapter Seventh discusses, 'Popular' Islam' in Bengal (un-islamic beliefs and practices among the Muslims of Bengal).

The new culture introduced by the Muslims did not however, remain purely islamic in its new geographical set up. Through the centuries of inter mixing with the local populace various cults, customs and ceremonies crept into the Muslim way of life and gradually acquired an Islamic orientation.

Chapter Eighth discusses, Sufi Saints and their reform Movements in Bengal during the nineteenth century.

The most important of these movements which aimed at political change along with social, moral and spiritual revivalism was the Tariqah-i-Muhammadi, led by the great sufi disciple of Shah Abd al-Aziz, named as Sayyid Ahmad of Rai Bareli (A.D. 1786 - A.D. 1831) which was actively supported by two learned scions of the Shah Wali Allah's family viz. Shah Ismail (A.D. 1773 - A.D. 1831) and Shah Abdul Hayy (d. A.D. 1828), the former one nephew and the latter son in law of Shah Abd al' Aziz.

In the army of Syed Ahmad Shahid which fought battles against the Sikhs various Sufis from Bengal took part. Among them the prominent figures were: Maulana Imamuddin Bengali, Maulana Sufi Noor Muhammad, Maulana Waris Ali, Maulana Zanoorullah, Talibullah, Qazi Madani, Abdal Qadir, Haji Chand and Maulana Abdul Hakim. Among the Bengali Sufis who lost their lives in the battle field were Faizuddin, Aleemuddin, Lutfullah, Sharfuddin, Sayyid Muzaffar Husain, Munshi Muhammad Ansari, Shaikh Barkatullah and Fazlur Rahman Burdwani.

Among the important personalities who were inspired by the ideas of Sayyid Ahmad's movement were: Nasir Ali alias Tutu Mir, Maulana Karamat Ali Jaunpuri, Haji Shariatullah, Sufi Nur Muhammad, Maulana Imamuddin Bengali, Maulana Sayyid Waris Ali Bengali and Nazir Husain of Monghyr.

The other important Sufi Saints of Bengal during the nineteenth century are as follows: Shah Sufi Fateh Ali and Data Mahbub Shah.

Chapter nineth discusses, lives and activities of Sufi Saints of Bengal during the twentieth century.

Sufi Saints of Bengal during the twentieth century are as follows:

1. Hazrat Maulana Muhammad Abu Bakr Siddiqi (d. A.D. 1939).
2. Makhdum Maulana Abu Nasr Muhammad Abdul Hai Siddiqi (d. A.D. 1977)
3. Maulana Muhammad Abu-Jafr Siddiqi
4. Makhdum Maulana Muhammad Abdul Qadir Siddiqi
5. Makhdum Maulana Abun-Nazm Muhammad Nazmus Sayadat Siddiqi (d. A.D. 1882)

6. Makhdum Maulana Muhammad Zulfiqar Ali
7. Khandekar Gulam Mustafa
8. Maulana Sadre Ishaq
9. Hafiz Maulana Muhammad Shoyeb
10. Hakim Munshi Muhammad Sadakatullah
11. Munshi Ghanimatullah
12. Hazrat Maulana Ghulam Salmani
13. Maulana Wajihuddin Mujtaba
14. Shah Nuru'd-Din Muktida
15. Makhdum Maulana Gulam Samdani
16. Shah Sufi Sayyid Kanayat Husain
17. Shah Sufi Muhammad Ekramul Haq
18. Hazrat Maulana Shah Sayyid Abdur Rahim
19. Hazrat Sayyid Muhammad Siddiq
20. Hazrat Muhammad Hashmatullah Faridpuri
21. Shah Ahmadullah
22. Shah Sufi Prof. Muhammad Fasih
23. Maulana Abdul Wahhab
24. Hazrat Mujahede Ajam Allama Shamsul Haq
25. Hazrat Sayyid Abdul Ghani
26. Hazrat Khandekar Zakariyya
27. Maulana Abu Tahir Nurpuri
28. Maulana Muhammad Sadmani
29. Maulana Muhammad Ayatullah
30. Hafiz Awlad Husain
31. Hafiz Muhammad Obaidullah

Chapter tenth discusses, life and activities of more then two hundred Sufi Saints of Bengal of un-known dates. This is very difficult to produce all the names here.

Chapter eleventh discusses, the impact of Sufism in Bengal.

. The impact of Sufism on the growth of the Muslim Society in Bengal may be grouped under the following heads:

i) The Influence of the Sufis over the society and missionary activities.

ii) Sufi Saints and their relation with the State

iii) Contributions of Sufi Saints towards educating the people.

i) The influence of the Sufis over the society and Missionary activities:

The earliest Sufi attempts of Proselytism began under very unfavourable circumstances but their subsequent attempts were quite successful. The causes of the success of the Sufi mission are as follows:

a) Indomitable zeal, uncommon piety and widely believed miracles possessed by the Sufis of the thirteenth upto the sixteenth century A.D. were the main causes of success of Sufi mission in Bengal.

b) Permanent establishment of Muslim rule in Bengal, and the liberal and munificient patronage to the darwishes by the Sultans, their grandees, nobles and officers, were the other causes that contributed to the success of the Sufi proselytising propaganda in Bengal.

c) Existing religious and social condition of the country was an excellent helping factor to the Sufi propaganda in Bengal.

When by the continous activities of the Sufis, these inherent qualities of Islam were once made familiar with the masses, who were already groaning under social tyranny and suffering from the agony of spiritual yearnings of soul, they gathered around the saintly preachers known as the Sufis and readily changed their old faith to the new one. The dargahs of the Sufis were considered to be, 'rest giving building on earth, where people attain there wishes.

ii) Sufi Saints and their relation with the State:

Sufi Saints of Bengal also interfered in the internal politics of the country and sometimes tried to influence the Sultans in moulding their State politics. Almost all the Sultans of Bengal and their nobles and soldiers were devoted to one or other of the darwishes of their time and thought it to be their proud privilage to become their disciples. The darwishes, therefore, exercised a tremendous influence over them through their pontifical power and due to this influence, they could easily get all possible help from their royal followers.

The above discussion leads one to conclude that the Sufis were neither pro-government nor anti-government. They were generally indifferent to Kings and princes, State or politics.

iii) Contributions of Sufi Saints towards educating the people:

Beginning from the second half of the thirteenth century till about the end of the sixteenth century Sufis kept on comming and settling in their Khanqahs which became centres for educating the people, and for meditation and training for the initiates, solace and consolation for those who visited them for blessing and food and shelter for those wayfarers, mendicants and beggars who benefitted from the langarkhanas attached to them.

The early Sufis of Bengal who were scholars of Arabic and Persian, were authors of valuable treatises on Sufism.

The importance of the teaching of the Bengal Sufis is borne out by the fact that a number of Muslim divines received training under them. It appears, therefore, that Sufi Saints of Bengal paid their attention towards educating the people along with the spread of Islam in Bengal.

DEVELOPMENT OF SUFISM IN BENGAL

Thesis Submitted for the degree of
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IN
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BY
MUHAMMAD ISMAIL

Under the supervision of
Mr. AZDUDDIN KHAN
READER

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April 26, 1989.

This is to certify that the Ph.D. thesis on "Development of Sufism in Bengal" submitted by Mr. Muhammad Ismail under my supervision is his own original contribution and suitable for submission for the award of the degree of Ph.D.

Further certified that Mr. Muhammad Ismail has been engaged in full-time research and that he has put in required attendance as prescribed by the University.

(AZIZUDDIN KHAN)
Supervisor

CONTENTS

CONTENTS

Preface .... i - vi

Abbreviations .... vii-ix

Introduction

i) Sources .... pp. 1-18

ii) Origin and Development of Sufism in Islam .... pp. 19-24

iii) The Advent of Islam and Early History of Sufism in India .... pp. 24-28

iv) The Advent of Islam in Bengal .... pp. 29-34

CHAPTER - I : Early History of Sufism in Bengal .... pp. 35-51

CHAPTER -II : Development of various Sufi Orders in Bengal .... pp. 52-94

CHAPTER -III: Sufi-Saints of Bengal during the Thirteenth Century .... pp. 95-106

CHAPTER -IV : Sufi-Saints of Bengal during the Fourteenth Century .... pp. 107-140

CHAPTER - V : Sufi-Saints of Bengal during the Fifteenth Century .... pp. 141-168

CHAPTER -VI : Sufi-Saints of Bengal during the Sixteenth, Seventeenth & Eighteenth Centuries .... pp. 169-186

CHAPTER -VII: "Popular Islam" in Bengal (Un-Islamic Beliefs and Practices among the Muslims of Bengal) .... pp. 187-204

CHAPTER -VIII: Sufi-Saints and their Reform Movements in Bengal during the Ninteenth Century . pp. 205-266

CHAPTER-IX : Sufi-Saints of Bengal during the Twentieth Century .... pp. 267-286

CHAPTER -X : Sufi-Saints of Bengal of Un-known dates .... pp. 287-327

CHAPTER -XI : Impact of Sufism in Bengal .... pp. 328-355

Bibliography .... pp. 356-391

PREFACE

PREFACE

The present work seeks to investigate the Development of Sufism in Bengal from the thirteenth to the twentieth century. No serious attempt has yet been made to reconstruct the Development of Sufism in Bengal. The attention of the most of the scholars has centred round the political history of Bengal, making occasional references to its Saints but their accounts are uncritical and generally based upon the later hagiological material.

In the present work an attempt has been made to make a fairly extensive and critical use of all sources available. Throughout the work we have attempted to justify by reasonable argument our reliance on a particular source, wherever there has been a conflict of evidence or a contradiction.

In fact the Islamic proselytization of India did not begin with coercion and bloodshed; the first conversions were made by its Saints. Bengal's contact with the Muslims, in the field of trade, colonization, and missionary work, began much earlier than its conquest in the thirteenth century. After the establishment of Muslim rule in Bengal Sufism was the continuation of

Sufism in Northern India. From the beginning of the thirteenth upto the end of the fourteenth century, the Sufis of Northern India predominated over the Sufis of Bengal. The predominance of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D. During the 13th, 14th and 15th centuries a number of Sufi orders and Sub-orders of Northern India were introduced into Bengal by the disciples of the Northern Indian Saints. No connected account of the activities of these deputies and their followers is now available. Stray bits of information regarding different Sufis of Bengal, that we have gathered from different sources do not enable us to build a connected history of these orders. Owing to this difficulty we arranged the Development of Sufism in Bengal centurywise.

First we discussed Introduction which is divided into four sections i) Sources, ii) Origin and Development of Sufism in Islam iii) The Advent of Islam and Early History of Sufism in India iv) The Advent of Islam in Bengal.

The first chapter of the thesis is, early history of Sufism in Bengal. The second chapter discusses the

Development of various Sufi Orders into Bengal. Then from chapter III to chapter VI are discussed the life and activities of various Sufi Saints of Bengal during the 13th, 14th, 15th, 16th, & 17th & 18th centuries. Chapter VII, discusses Un-Islamic Beliefs and Practices among the Muslims of Bengal. Chapter VIII discusses the reform movements of Bengal by the Sufi-Saints. Chapter IX discusses the life and activities of Sufi Saints of Bengal during the 20th Century. Chapter X discusses Sufi Saints of Bengal of un-known dates. Finally Chapter XI discusses the Impact of Sufism in Bengal.

The term 'Saint', in this study, is used in a general sense to refer to the Sufis and the Hindu ascetics called Sant and Sidh. We realise that in the Christian context a corrupt saint is a contradiction in terms, but this usage has long been common in the subcontinent, and we retain it for the sake of convenience.

To my research supervisor, Al-Haj Hazrat Azduddin Khan, Reader, Department of Islamic Studies, Aligarh Muslim University, Aligarh, I must record my sincerest gratitude for his unfailing advice and assistance.

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I should thank to my wife, Laila Arjumand Bano, who is my constant source of inspiration to complete this research work.

In the end, I wish heartily to thank my all three daughters, Shaheen, Umaimah and Nazma for they are my great source of inspiration during my research work.

Muhammad Ismail

January 7th, 1989

Muhammad Ismail

ABBREVIATIONS

Afif = Tarikh-i-Firuzshahi by Shams-i Siraj 'Afif, Bibliotheca Indica, A.D. 1890.

Afsos = (Shir 'Ali), Arai'sh-i-Mahfil.

Akhbar al Akhyar = Akhbar al Akhyar fi Asrar al Abrar by Shaykh Abd al-Haqq al Dehlam, Dehli, A.H. 1332.

Anglo India = Anglo India-Social, Moral and Political being a Collection of papers from Asiatic journal.

A.J. = Asiatic Journal.

A 'yn-i-Akbari = A'yn-i-Akbari of Abu'l-Fadl, Vol.II & III, translated into English by H.S. Jarret. Second edition, corrected and annotated by J.N. Sarkar, Asiatic Society of Bengal, Calcutta, A.D. 1949.

BSS = Bangladeser Sufi Sadhak, by Dr. Golam Saklayen.

Eastern Bengal = Martin, M. History, Antiquities, Topography and Statistics of Eastern India (Compiled from Buchanan Reports)

History of Bengal, Vol. II = History of Bengal, Vol.II. Edited by Sir J.N. Sarkar, Dacca University, A.D. 1948.

HSB = History of Sufism in Bengal, by Dr. Enamul Haq.

HSI = History of Sufism in India, 2 Volumes, by Dr.S.A. Rizvi.

Ibn Battutah = Rihlat Ibn Battutah, text edition and translated into French by Defre'mery and Sanguinetti, Paris,A.D. 1853 - 59.

J.A.S.B. = JOurnal of the Asiatic Society of Bengal.

J.B.R.A.S. = Journal of the Bombay Branch of the Royal Asiatic Society.

J.R.A.S. = Journal of the Royal Asiatic Society.

Khazinat al-Asfifiya = Khazinat al-Asfiya by Ghulam Sarwar, Newal Kishore Press, Lucknow.

Memoirs = Memoirs of Gaur and Pandua, by 'Abid 'Ali Khan and Stepleton, Calcutta, A.D. 1931.

Minhaj = Tabaqat-i-Nisiri by Abu 'Umar Minhaj al-Din 'Uthman bin Siraj al-Din al-Jazjani,, Bibliotheca Indica, A.D. 1864.

Muntakhab = Muntakhab al Tawarikh by 'Abd al Qadir Badayuni, Bibliotheca Indica, A.D. 1869.

Muslim Inscriptions of Bengal = Bibliography of the Muslim Inscriptions of Bengal by Dr.A.H. Dani in Appendix to the Journal of the Asiatic Society of Pakistan, Vol. II, A.D. 1957.

NU = Kitab Nafahat al-Uns by 'Abdu'r Rahman Jami.

Riyad = Riyad al-Salatin by Ghulam Husayn Salim, Bibliotheca Indica A.D. 1898.

SA = Siyaru'l Auliya' by Amir Khwurd.

Tarikh-i-Firishtah = Tarikh-i- Firishtah of Gulsshan-i Ibrahimi by Muhammad Qasim Firshtah, Newal Kishore edition, Lucknow.

INTRODUCTION

i) Sources

ii) Origin and Development of Sufism in Islam

iii) The Advent of Islam and Early History of Sufism in India

iv) The Advent of Islam in Bengal

i) SOURCES

No serious attempt has so far been made to reconstruct the history of Sufism in Bengal. The histories of Bengal, like those of many other parts of the subcontinent, mainly deal with courts and political developments only because the Persian chronicles, which are the chief sources of Muslim history, confine themselves to a narration of political events. On Bengal also a number of works[1] have been produced dealing with the political history, though no contemporary chronicle of the pre-Mughal period has so far been discovered in this part of the country. This aspect of the Development of Sufism in Bengal is based on brief references found in the chronicles of Northern India and on the data collected from a study of inscriptions, coins and other archaeological evidence. There is, however, sufficient materials in these chronicles as well as in the contemporary literature both Persian and Bengali available, with the help of which Development of Sufism in Bengal can be reconstructed.

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[1] The following works deserve to be mentioned: (a) R.D. Banerjee: Banglar Itihasa, Vol. II, Calcutta, A.D. 1917. (b) Charles Stewart: History of Bengal, London, A.D. 1813. (c) Contributions of Blochmann in J.A.S.B. 1873-75 (d) Contributions of Stapleton in J.A.S.B. from 1910-1922. (e) History of Bengal, Vol. II, Dacca University, A.D. 1948.

These materials fall into following groups:-

(a) Persian Works.

(b) Inscriptions and Coins.

(c) Hagiological literature.

(d) Bengali Works.

(a) Persian Works

1. Tabaqat-i-Nasiri of Abu Umar Minhaj al-Din Uthman bin Siraj al-Din al Júzjani[1] is the earliest chronicle referring to Bengal. The work is a general history of Islam but the author devotes a section[2] on Bengal while dealing with the Sultans of Delhi and their officers connected with affairs of Bengal.[3] The author visited Bengal during the governorship of Malik 'Izzal-Din Tughral Tughan Khan.[4] He received patronage from the Said Malik, joined the War against the king of Orissa and acted as mediator between his patron and Malik Tamar Khan Qiran, Governor of Oudh, when they were quarrelling for the possession of Lakhnawti.[5] The book gives only a chronicle

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[1] Published in the Bibliotheca Indica Series, A.D.1864. Tabaqat-i- Nasiri, translated by Major H.G. Ravarty, Orient Books Reprint Corporation, 54, Rani Jhansi Road, New Delhi.

[2] See, Tabaqat No.20.

[3] See for example, Tabaqat Nos.21 & 22.

[4] Minhaj, pp.243 - 44.

[5] Ibid. pp. 245 - 46.

of political events. References to the arrival of Muslim divines and the construction of Khanqahs in Bengal are limited. Nevertheless it is of importance, as it is the only Chronicle which supplies information about the foundation of Muslim rule in Bengal.

2. Ayn-i-Akbari of Abu'l Fadl written under the great Mughal emperor Akbar. The third volume of Ain-i-Akbari devotes one chapter on Sufism in which some of the Bengal Sufis have been included.

3. Riyad al-Salatin[1] of Ghulam Husa'yn Salim, which was written at the instance of George Udney in the year A.D.1788, gives a connected summary account of political history of Bengal, based on published materials of the Mughal period and the local traditions that the author could gather in Maldah (Bengal). From this chronicle, we can shift materials for our own purpose.

4. Khurshid-i Jahan Numa[2] of Sayyid Ilahi Baksh, covers the political history of Bengal. It does not add any new information.

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1. Published in the Bibliotheca Indica Series, A.D.1898.
2. H.Beveridge has made a long summary translation in J.A.S.B. 1895.

5. Amritkund, a translation of a Sanskrit Yogic work by Qadi Rukn al-Din al-Samarqandi in the reign of Sultan Ala al-Din 'Ali Mardan Khalji.[1] The book~~s~~ is dealing with yogic philosophy.

(b) Inscriptions and Coins

Contemporary inscriptions and coins have been discovered in large number. Their chief importance lies in the fact that they help in building up the chronology of the Sufis and Sultans. The reference to the erection of mosques and madrasahs, the names of Sufis, 'Alims and the learned officers and Kings found on inscriptions indicate Sultans attitude towards the Sufi Saints of Islam, and also show, their learning and particular inclinations and sometimes dynamistic relations.

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[1] The original translations are no where available at the present time, but a second Persian recension made several years after by an anonymous writer is now available in different libraries of Europe and Islamic countries. (For details see, journal of the Pakistan Historical Society, Karachi, Vol.I, Part I, January 1953, p.53, note I).Recently Qazi Ahmad Miyan Akhtar of Junagadh has published the preface of this second recension and the titles of chapters of the book in the Journal of the Pakistan Historical Society, Karachi, Vol.I, Part I, January 1953.. Ethe in his Catalogue of the Persian Manuscripts in the library of the India Office (See Vol.I, Oxford, A.D. 1903, No.2002), refers to a manuscript named Bahr al-hayat. According to him, the book, Amritkund was translated by one Kanama, a Brahmin of Kamrup, who accepted Islam when Sultan 'Ala al-Din Khalji invaded Bengal. The manuscripts in question are probably different transcription of the same work, because only the titles of works and the name of the Brahmin differ. Ethe probably confused between 'Ala al-Din Khalji and 'Ali Mardan Khalji, because at the present state of our knowledge we know that Sultan Ala al-Din Khalji never invaded nor conquered Bengal.

(c) Hagiological Literature

The Muslim hagiological literature may be divided into three parts -(i) the Biographies of the Sufis, (ii) the malfuzat or discourses of the Sufis and (iii) Mak tubat or letters written by the Sufis. Bengal was the seat of a large number of Sufis, but very few of their malfuzat or maktubat have come to light.

i. The biographies of the Sufis

A number of biographical dictionaries dealing with the life sketch of Muslim Sufi Saints of Indo-Pak sub-continent have been discovered. But most of them do not refer to their activities in Bengal.

The earliest known biographical dictionary of Sufis written in India is the Siyaru'l-Auliya fi Muhabbat al-Haqq jalla wa ala; simply known as the Siyaru'l-Auliya' which was the work of Sayyid Muhammad bin Mubarak bin Muhammad Alwi Kirmani known as Amir or Mir Khwurd.[1] Siyar al-auliya', contains

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[1] Amir Khwurd, was the grandson of Sayyid Muhammad bin Mahbud Kirmani, a merchant who in the course of his journeyings between Kirman in Iran and Lahore used to meet Shaikh Farid al-Din Ganj-i Shakar, who was known as Baba Farid at Ajod'han and became his disciple. Sayyid Ahmad Kirmani, an uncle of Sayyid Muhammad bin Mahmud, an officer in the Multan mint, married hid daughter to Sayyid Muhammad. Although his father-in-law pressed him to remain in Multan, the Sayyid finally settled in Ajodhan and for about eighteen years loyally served his pir. After Baba Farid's death, the Shaikh and his sons migrated to Delhi and became great companions of Shaikh Nizamu'd-Din Auliya. Sayyid Muhammad died in 711/1311-12 and was buried at Delhi. His grandson, m.b. Mubarak, received his initiation into Sufism in Childhood from Shaikh Nizam al-Din. Subsequently he became the disciple

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lives of Chishti Saints, written in the reign of Firoz Shah Tughlaq (752-90/1351-88), when the author was fifty years old and divided into ten babs or chapters (i) Shaikhs of the order from the Prophet to Nizam al-Din Auliya (2) Khalifahs of Munu'd-Din Sijzi, Qutbal-Din Bakhtyar and Farid u'd-Din (3) descendants of Faridu'd-Din, relatives of Nizamu'd-Din and Sayyid's of the author's family, (4) Khalifahs of Nizam al-Din (5) some friends who had the honour of being murid and intimates of Nizamu'd-Din (6) duties of Khalifahs and murids (7) forms of prayer used by Faridu'd-Din and Nizamu'd-Din (8) mystic love and visions of God (9) Sama (music, trances and dancing), (10) Sayings and letters of Nizamal-Din.

In this book Amir Khurd devotes a section to Shaykh Akhi Siraj al-Din 'Uthman.[1]

Two other biographies that deal with a few Bengal Saints are of later date. They are Akhbar al-Akhyar-fi Asrarul

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of Nasir al-Din Mahmud Chiragh i-Dihli. Amir Khwurd obtained a high degree of scholastic education. His association with such literary giants as Amir Khusraw, Amir Hasan, Fakhru'd-Din Zarradi and Ziya'ud-Din Barani helped to develop his own intellectual and mystical sensitivities.

[1] Ghulam Ahmad Khan has published an Urdu translation of this book from Muslim Press, Dehli.

Abrar[1] of Shaykh 'Abdul-Haqq Muhaddith Dihlawi[2] and Mirat al-Asrar[3] of Abdu'r-Rahman Chishti.[4] Both the works deal more with the activities of the Sufis outside Bengal, than their activities in Bengal proper. Akhbaru'l-Akhyar fi Asraru'l Abrar ~~which~~ incorporated 225 biographies of Indian Sufis. The book began with a note on Shaikh 'Abdu'l Qadir Jilani and ended with an account of the author's own ancestry and his own life. Akhbaru'l Akhyar was written before A.D.

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[1] Editions: Ahmadi Press, Dehli, 1270/1853-4(see Bankipur viii p.28), Muhammadi Press, Dehli 1282/1865-6 (See 'Aligarh Subhan Allah ii p. 57 no.19), Dehli 1309/1891-2 (See Asafiya iii p. 182 no.215 and Wahid Mirza Life and Works of Amir Khusrau p.241 (5)) , Mujtabi Press, Dehli 1332/1914.

[2] Abdu'l-Haqq bin Saifu'd-Din al Turk a Dihlawi, A.D. 1551 and died in 1642-3. He had his education in India and Hejaz. Being trained as a scholar of Hadith, he was famous as a muhaddis. Shaikh 'Abdul-Haqq was a masterly critic of Hadith and was therefore well-equipped to investigate the authenticity and historical value of religious traditions. His long life was spent in an unremiting pursuit of knowledge.

[3] Mirat al-asrar, biographies of numerous saints from the early days of Islam to Husam al-Din Manikpuri (d. 853/1449). The book was started in 1045/1635 and completed in 1065/1654.(MS. Nos.16 A.R./143 of the Dacca University Library).

[4] Shaikh Abdur Rahman Chishti, a descendant of Shaikh Ahmad 'Abdu'l-Haqq of Rudauli, who succeeded to the leadership of the Chishti order in 1032/1622. He died in 1683.

available at the time and contains the biographies of 575 sufis. The Gulzar-i-Abrar was dedicated to the Emperor Jahangir. Gulzar-i-Abrar contains lives of many Sufis of Bengal. The contemporary biography Manaqibat-Asfiya of Shah Shuiayb deals with only Makhdum al-Mulk Shaykh Sharf al-Din Yahya Maneri.[1] In this connection the book makes casual reference to Sharf al -Din Abu-Tawwamah, the teacher of Makhdum al-Mulk who passed his later life in Sunargawn and Mawlana Taqi al-Din, the teacher of Shaykh Yahya (father of Makhdum al-Mulk) who lived at Mahi Santosh.

Beside these, three other biographies dealing with three different Sufis were written in Bengal. The first is Sekh Subhodya [2] (Shaykh Subhodaya) dealing with the life of Shaykh Jalal al-Din Tabrizi in Bengal. This is a Sanskrit work attributed to Halayudha Misra, a courtier of king Lakhsmana Sena. But the book is said to be spurious and is generally dated to 16th century A.D.[3] The second is Risalat al [illegible] Shuhda,[4] of Muhammad Shattari, dated 17th century A.D. It deals with the life of Shah Ismail Ghazi in Bengal. The third is Suhayl-i-Yaman of Nasir al-Din

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1. Extract printed at the end of the Makhtubat-i Sadi.
2. Edited by Sukumar Sen, Calcutta, 1927.
3. Memoirs, pp. 105 -6.
4. Text edition and English translation by G.M. Damant in J.A.S.B., 1874.

Haydar,[1] dated A.D. 1859. The book deals with the biography of Shah Jalal of Sylhet. Though of very late origin the author had the advantage of consulting two earlier manuscripts, Risalah of Muhi'al-Din Khadim and Rawdat al-Salatin, now lost to us.

The Malfuzat

The malfuzat of Bengal Sufis have not come to light. But we have been able to lay our hands upon the following books containing the malfuzat of some eminent Chishtiyah saints of northern India.

Fawa'id al- Salikin (collection of sayings of Qutb al-Din -Bakhtyar Kaki,[2] Afdal al-Fawa'id and Rahat al Muhibbin of Amir Khusraw (collection of sayings of Shaykh Nizam al-Din Awliya),[3] Fawa'id al Fawad of Hasan Ala Sajzi (collection of sayings of Shaykh Nizam al-Din Awliya),[4]

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1. Newal Kishore edition, Lucknow, 1297 A.D. 1880.
2. Ghulam Ahmad Khan has published an Urdu translation in Khwajgan-i-Chishti, from Muslim Press, Dehli, A.H. 1348.
3. Sayyid Rukn al-Din Nizami has published Urdu translation from Kutubkhanah-i Mahbubi, Dehli.
4. Muslim Ahmad Nizami has published an Urdu translation with the title Irshad-i-Mahbub from Khwajah Press, Dehli.

Khayr al-Majalis of Qalandar (collection of sayings of Shaykh Nasir al-Din Mahmud, Chiragh-i-Dehli),[1] these books throw some light on the life sketch of Makhdum Shaykh Jalal Tabrizi before his arrival in Bengal. Rafiq al 'Arefin (Malfuzat of Shaykh Husam al-Din Manikpuri) compiled by one of his disciples Farid bin Salar have also been discovered. Prof. Hasan Askari has published the relevant extracts which throw important light on Bengal.[2] As the Shaykh was a disciple of Shaykh Nur Qutb-i-Alam of Pandwah,[3] and as he himself visited Bengal, the materials derived from his malfuzat may claim authenticity and genuineness.

The Maktubat

The following eight letters of Shaykh Nur Qutb-i-Alam have come to light.[4]

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[1] Ahmad Ali has published an Urdu translation with the title Siraj al-Majalis from Jami'ah Milliah Press, Dehli, A.H. 1347.

[2] Proceedings of the Pakistan History Conference, Dacca Session, 1953, pp. 1 ff. (Reprint Section).

[3] Ibid, Akhbar al-Akhyar, p.176.

[4] Nos. 1-7 are in possession of Prof. H. Askari of Patna College. Extract from No. 8 has been published by Prof. H. Askari in Bengal: Past and Present, Vol. LXVII, No. 130, 1948, pp. 38 - 39.

No.1 was written to one Shaykh Qadi Asad.
No.2 Was written to one Shaykh Muiz al-Din.
No.3 was written to one Shaykh Rukn al-Din.
No.4 was written to one Raf'at Khan.
No.5 was written to one Qadi Zahid.
No.6 was written to one anonymous person.
No.7 was written to one Qadi.
No.8 was written to some dear one.

All these letters, except the last one deal with Tasawwuf. The last one hints at the interregnum of Raja Ganesa in Bengal's politics. The letters of Mir Ashraf Jahangir Simnani are as follows:[1]

1. One letter to Sultan Ibrahim Sharqi of Jawnpur.
2. One letter to Shaykh Nur Qutb-i-Alam.
3. One letter to Shaykh Husayn Dhukkarposh.

These letters are very important as they throw light on ~~to~~ the condition of the Muslim divines during the time of the interregnum of Raja Ganesa and the resultant invasion of Bengal by Sultan Ibrahim Sharqi of Jawnpur.

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[1] Extracts published by Prof. Hasan Askari in Bengal: Past and Present, Vol. LXVII, No.130, 1948, pp. 32 - 38.

Beside the hagiological literature, a large number of traditions are current in different parts of the country about various Sufis.[1] Though traditions hardly offer good materials for the reconstruction of the history, they some times corroborate other evidences.

Accounts of a foreign traveller

It was Ibn-Battutah, who visited Bengal during the 14th century. His intention of visiting Bengal, as he himself says was to meet Shaykh Jalalu'd-Din Tabrizi in the hilly region of Kamrup.[2] His account of the early Muslim rulers of Bengal is faulty [3] and as we shall see later he even gives a wrong name of the Sufi, he met.[4] He also records the attitude of the ruling Sultan towards the Muslim faqirs.

(d) Bengali Works

Satnama (satnamah) and Nitisastravarta of Muzammil deal with some popular beliefs of the Muslims in Bengal such as

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1. For traditions see, District Gazetteers of Bengal.
2. Ibn Battutah, Vol. IV, p. 216.
3. See for example, Indian Historical Quarterly, 1942, pp. 65-70.
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Faraidi doctrines.

Nazim al-Din: Puthi, pp. 1-120,, in Bengali dealing with Faraidi doctrines. The title page and the preface of the work and a few pages at the end of the book, are missing. The first 31 and odd pages of Nazim al-Din's work gives us and idea of the Faraidi attitude towards the important problems of ijtihad (i.e. the principle of fresh investigation into the points of law and rules of morality) and taqlid (i.e. initiation of the authoritative prescriptions of the schools of law).

Muslim Ratnahar, the authorship attributed to Wazir Ali: being a sketch of life and career of the Faraidi leaders from the earliest time down to B.S. 1335. It consists of 55 pages and was carelessly written.

Haji Shariat Allah, by Munshi 'Abd al Halim, a manuscript biography of Haji Shariat Allah, in Bengali, 22 folios. The author died in the year 1928 or 1929, at the age of 70.

Hayate Uwaysi, by Maulana Jainul Abedin Akhtari, a short biography of Sayyid Shah Sufi Fateh Ali Uwaysi (d. 1886) written in Bengali.

Bangladeser Pir Awliyagan, authorship attributed to Maulana Muhammad Ubaidul Haq, (Principal, Feni Alia Madrasah, and General Secretary, Bangladesh Jamiatul Mudarresin). The book which incorporated biographies 191 Sufi Saints of Bengal. Second edition 1981, Rashid & Brothers, Hamidia Library, Feni, Noakhali.

Hazrat Bayazid Bistami and Shah Amanat, (in Bengali) by K.M.G. Rahman, it contains biographies of Hazrat Bayazid Bistami and Shah Amanat of Chattagram. Fourth edition: 1983, Rahmania Library, 31, Nabaraidane, Dacca -I.

Bangladeser Sufi Sadhak, by Golam Saklayen, lives and activities of the saints of Bangladesh. Published by the Islamic Foundation Bangladesh, to celebrate the 15th century Al-Hijrah. Third edition: 1982.

Muslim-Tirtha Furfura Sharif, by Mosuder-Rahman, an illustrated account of Furfura, a place of Muslim pilgrimage in West-Bengal. First edition A.D. 1984.

Data Baba Pir Mahbub Shah by M. Abdur Rahman, a short biography of Data Baba Pir Mahbub Shah. The author is an advocate, sahitya-Bharati, Katwa, Burdwan and a resident of Nimra, P.O. Kirnahar, Birbhum. Some other important books of the same author are as follows:

Hazrat Kirmani, Shaheed Bir Titu Mir, Sufi Mahila Tin Rabia and Paiqambar Pria.

Banger Srestha Pir Hazrat Sayyid Shah Abdullah Kirmani(R) by Muhammad Fakir Mondal of Chapanagari, P.O. Dubrajpur, Distt. Birbhum. Published by Pirjada Sayyid Shah Hafizur Rahman, Dargah Sharif Khustigiri, P.O. Batikar, Birbhum. The book is written in Bengali poetical forms which contains life and activities of Hazrat Sayyid Shah Abdullah Kirmani.

Bangladeshar Pir Auliya Gan by Maulana Muhammad Obaidul Haq, Principal, Fani Alia Madrasa, Bangladesh. Published by Rashid and Brothers, Hamidia Library, Fani, Noakhali. The book is written in Bengali language which contains life and activities of one hundred ninety one Sufi Saints of Bengal.

Tazkirah Auliya i Bangal by Maulana Obaidul Haq, the book is written in Urdu, which contains lives and activities of Bengal Saints.

Aiynai Uwaysi by Prof. Mohammad Motiur Rahman, which contains lives and activities of Naqshbandi Sufi Saints of India during the nineteenth and twentieth centuries. The work also deal with the activities of the Sufis of Bengal. The book is dedicated to Muhtaram Janab Alhaj Hazrat Azduddin Khan, Reader, Deptt. of Islamic Studies, A.M.U., Aligarh.

In these studies, the Development of Sufism in Bengal did not receive as much attension as it deserves in its socio-religious aspects. The sources such as writings of contemporary Muslim scholars, contemporary and later Bengali literature and the hagiological literature practically remained unexplored. With the help of these materials it is now possible to attempt Development of Sufism in Bengal.

ORIGIN OF SUFISM

The Muslim scholars favoured its derivation from "Ahl-us Suffa" (the ascetics who lived in the Prophet's mosque). Some of the Sufis themselves associate it with the Arabic Safa (Purity); Some derived it from "Saff" meaning line or rank, as Sufis occupied the first rank. Some assert that Sufis is so called because he wears a woolen or rough garment was a symbol of simplicity of life and renunciation of luxury. The Holy Prophet of Islam (Peace be on him) and many early Muslims preferred a plain and simple dress to a guady one even on festive occasions. The word "Aswaf" (Pl of Suf) has been used in the Quran also (XVI: 86) "Sufi" is a name which is given, and has formerly been given, to the perfect saints and spiritual adepts. One of the Shaykh say: Man Saffahu'l-hubb fa huwa Saf-in wa man Saffahu'l habib fa huwa sufiyyun. He that is purified by love is pure and he that is observed in the Beloved and has abandoned all else is a 'Sufi!

Let us now turn to the word "Wali" as the two words (Sufi and Wali) are very often used synonymously. "Wali" means "near" and Wila't signifies nearness or as generally meant, "nearness to Allah" "Wila'it" has two grades: one is meant for all the believers, as the Qur'an says, "God is near (or friend to) those who believe(and) brings them out from darkness to light" (11:257); and the other is reserved for those who annihilate themselves in God. The real "Wali", therefore is he who lives in Him, and dies in Him.

The scholars on Sufism have given many subtle definitions of sufism all of which cannot be discussed but some of them mentioned here.

Dhu'l-Nun Misri, says: "The Sufi is he whose language, when speaks is the reality of his state i.e. he says nothing which he is not, when he is silent his conduct expalins his state and his state proclaims that he has cut all worldy ties." i.e. all that he says is based on a sound principle and all that he does is pure detachment from the world (tajrid); when he speaks his speech is entirely the truth and when he is silent his actions are wholly 'poverty (faqr), Rabia Basri, says, "The best thing that leads man on to God is that he must not care for any thing of this world or of the next other than God." "Everything bears fruit, and the fruit of knowledge is absorption in God." Junayd Baghdadi says, "Sufism means through dependence of God for life, death and everything else." Maruf al Karkhi says, "Three signs distinguish the saints: (a) their thought is God; (b) their dwelling is with God, and (c) their business is in God." Bayazid based his theory of Pantheism on the verses of the Qura'n, such as, "To Him belongs command and to Him you will return." (XXVIII:88) "Everything will get back to Allah"

(111:28)"We are for Allah and unto Him we return"(11:55). Abu'l Hasan Nuri says, "Sufism is the renunciation of all selfish pleasures." Ali al Hujwiri explains it, "This renunciation is of two kinds: formal and essential. For example, if one renounces a pleasure and finds pleasure in the renunciation, this is formal renunciation; but if the pleasure renounces him, the pleasure is annihilated and this case falls under the head of true contemplation(mushahadat), therefore renunciation of pleasure is the act of Man, but annihilation of pleasure is the act of God. The act of Man is formal and metaphorical, while the act of God is real"

Sufism is essentially an Islamic origin. The Quran asserts in many places that from the Deity everything has originated and to the Deity everything will ultimately return. He only is eternal, all the rest transient, e.g. "Everything is perishable except his essence. To Him belongs command and to Him you will return" And the poverty of Muhammad (PBUH), whom Allah sent the key of all the treasures that are upon the face of the earth saying Lay no trouble on thyself, but procure every luxury by means of these treasures, and he answered: 'O, Lord, I desire them not" Keep me one day fullfed and one day hungry" These are very excellent principles of Sufi conduct. The four claiphs of Islam were extremely devoted to Allah and His Prophet did the same thing.

Thus the doctrine of Sufism and the derivation of the word "Sufi" whether it is derived from "Ahl-us-Suffa," or from "Safa"(Purity) or from "Saf" (rank) or from "Suf" (wool); in all cases it leads one to conclude that it has its origin and basic root in Islam and a sufi is one who leads a purely religious life and devotes his time for the attainment of Allah's pleasure.

Development of Sufism:

When after the period of the four orthodox caliphs there started political turmoil and civil wars among the Muslims and they were divided into various political and religious groups, a group of pious Muslims separated themselves from this political controversy and devoted their times to prayers and religious duties and remained in isolation. They had completely renounced the world and depended on Allah for everything. These spiritual Muslims were, to all intents and purposes, obviously sufis, whether they were then called by that name or not. In this context Imam Hasan al Basri (d.110 A.H./728 A.D.) is generally regarded as the first Sufi. He had sound knowledge on Islamic theology which he had acquired from the members of the Holy Prophet's own clan. He was the teacher of Wasil-bin-Ata, founder of the Rationalistic school of Islam. Abu Hashim (d.162 A.D./777-78 A.D.) was an Arab of Kufa, who settled in Syria. Jami considers him the first devotee who was given the title of Sufi. Abu Ishaq Ibrahim bin Adam who renounced the throne of balkh for the attainment of spiritual perfection was a mystic of great repute. He died in 161 A.D.(777 A.D.). Rabia is regarded as one of the greatest Muslims spiritualists the world has ever produced. She died in 160 A.H. (776-A.D.) Maruf Karkhi (d. 200 A.H./815 A.D.) a sufi saint who retired from the world, and lost himself in communication with the creator was followed by Thawban bin Ibrahim. Dhul Nun Misri (d. 245 A.H./859-60A.D.), was regarded as a pillar of Islamic mysticism by the Muslims. He was a philosopher and an eminent scholar. Another contemporary Sufi of Dhul Nun Misri was Bayazid (or Abu-Yazid) of Bistam. He introduced the doctrine of self-effecement and self annihilation. In the beginning of Islamic history the holy Prophet was the formation of all religious knowledge. But in the course of time various religious sections i.e. Fiqh, Hadith, Tafsir, developed and took an independent shape. In the same way the Sufi way of life which took an indpendent shape after the Holy Prophet in course of time as an independent science.

Thus all the three stages of Sufism i.e. ascetic, theosophical and pantheistic evolved from purely Islamic elements.

Junayd of Baghdad (d.297 A.H./909 A.D.) emphasized that the external path (Shariat) and internal path (Haqiqat) of Islam are essentially two sides of the same picture and that they, far from being antagonistic, corroborate each other./ It was Junayd who systematized the mystical doctrines and put them in black and white. It was, however, Imam al-Ghazzali who popularized mysticism among various sections of the Muslims community by reconciling it with the eternal laws of religion (Shariat).

The decline of sufism began when the two halves (external and internal) of Islam were separated. This decay was complete when saints began to constitute themselves into a separate body, with its branches spread all over the world. This body in course of time split into a large number of schools, each having its own monastery and code of laws. The four principal schools of sufism, named after their leaders, from which many sub-schools have emerged, are: (1) Qadiriyah (after Abdul Qadir Jilani, d. 552 A.H., 1166 A.D.) (2) Suhrawardiyah (after Shihab-u-'d-Din Suhrawardi d. 632 A.H.); (3) Chishtiyah (after Abu Ishaq Shami and Khwaja Mu'in ud-Din Chishti, d. 663 A.H.; 1265 A.D.), and (4) Naqshbandiyah (after Baha-u-d Din Naqshband d. 791 A.H.).

The advent of Islam in India; Early history of Sufism in India

The Muslims arrived in India in three distinct movements; first as traders and missionaries to India's southern coasts; then in the expanding wave of the Umayyad conquests which carried them to the Rhone, the Syr Darya and the Indus; and finally like the Greeks, the Sakas and the Hans, is more organised conquest cum-immigration movement of the central Asian Turks and Afghans.[1]

Muslim Arabs arrived on India's coast in the wake of their pagan ancestors[2] who had carried on a tradition of maritime trade across the Arabian sea since nearly the dawn of history.

These Arab traders who settled down in India's coasts between the seventh and ninth century were treated with tolerance by Hindu rulers, and the legend of conversion of Cheraman Perumal raja shows that they were allowed to propagate Islam,[3] they intermarried with indigenous women; some of them joined service under Hindu temple.[1] Several Muslim communities like the Labbes, the Mapillas (Moplahs) and the Nawait thrived in the south[2] and their descendants still survive.

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[1] Ahmad, Aziz, Studies in Islamic Culture in the Indian Environment, p.77

[2] J. Edkins 'Ancient Navigation in the Indian Ocean' JRAS, 1865, 1- 27; S. Sulayman Nadvi, 'Arbon ki Jahazrani, A'zamgarh, 1935; G.F. Hourani, Arab Sea faring in the Indian Ocean, Prince ton, 1951.

[3] W. Logan, Malabar, Madras, 1887-91, i. 231-45; Qadir Husain Khan, contribution in Madras Christian College Magazine 1912-13, 241; J. Sturrock, South Kanara (Madras District Manuals), Madras, 1894, 180-1; C.A. Innes, Malabar and Anjengo (Madras District Gazetter), Madras, 1908, 436-7; M.J. Rowlandson, Intro. to his ed. of Shaykh Zayn al-Din Tuhfat al-Mujahidin, London, 1833.

Early History of Sufism in India

Muslim saints reached India in the very early parts of history. They followed the Muslim conquerors and merchants and started their missionary work of propagating Islam among the Indian Masses. In the beginning these saints had their individual identities and were not organised into various sufistic orders. They were responsible for converting a large numer of Indians to Islam.

Moplahs of the south coast were converted to Islam by the disciples of Malik b. Dinar (d. 744), Dudwalas and pinjaras of Gujrat by al Hallaj (d.921), Labbes of Trichinopoly by Nithar Shah (d. 1039), Memons of Cutch by Yusuf al din Sindi, the Daudpotas of Sind and Baluchistan by the Qaramite missionaries of Sind, the Bohras of Gujrat by Ismaili missionaries like Nur Satgar.[3] The tomb of Imam Nasiruddin at Jullundur bears the year of his death as

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1. V.V. Mirashi, 'Chinchani Plates of the Arab Feudatory Sugatipa' J.N. Banerjee, Volume, Calcutta, 1960.

2. Al-Masudi (Sprenger), i, 152 ff.

3. Massignen, 68-69.

945 A.D. Similarly a tomb of another sufi named al Khadar reported to be existing in Dacca. Al-Khadar died in 951 A.D. In 975 A.D. Abu Ishaq of Gazrun appointed Safi-ad-din Gazruni (962-1007), a young boy of seventeen years as his Khalifah and asked him to go to India for the spread of his own creed. He came to Ismaili Kingdom of Multan and settled at Uch. He remained there till his death in 1007 A.D.[1] Another Sufi was Shaikh Ismail who belonged to a noble Saiyid family of Bukhara. He reached India about the year 1005 A.D., and settled at Lahore under Hindu rule. Shah Sultan Rumi reached India during the second half of the eleventh century, and settled in Bengal with his religious preceptor Saiyid Shah Surkh Khul Antiah in the year 445 A.H./1053 A.D.(one old persian document, executed in the year 1082 A.H./1671 A.D, has revealed the name of Shah Sultan Rumi. It is also known from the same document that the koch king of the locality of Madanpur in Netrakona sub-division of Mymensing district (now in Bangladesh) tried to poison the saint). This saint with his wonderful miraculous power, beffled the aim of the Raja, who afterwards was obliged to accept Islam and dedicate the whole village to the revered memory of the saind and his future spiritual successors.[2] Another important early saint was Ali al-Hujwiri commonly known as Data Ganj Bakhsh Lahori,

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[1] Ijazul Haq Quddsi, Tazkara-i-Panjab (TSP)P.39.

[2] Bengal District Gazetter-Mymensing 1917 p.152.

the celebrated author of Kashiful Mahjub, who, after visiting many Muslim countries reached India in the latter part of his life and settled at Lahore where he died in 465 A.H./ 1072 A.D. Ali al Hujwiri is reported to have converted Rai Raju a Hindu general of the Ghaznawids to Islam. Yusuf Gardezi worked in Multan and died there in 1152 A.D.[1] Some other early sufis in India were, Mir Husain Zanjari,[2] Ahmad Tokhta Lahori (d.1205 A.D.)[3] Yaqub Sadar Diwan Lahori (d.1208 A.D.)[4] and Azizuddin Makki Lahori (d.1215 A.D.) Tokhta Lahori reached Lahore from Trimiz via Kech and Makran, Saiyid Ahmad Ilias Lakhi Data or Sakhi Sarwar of Multan, born of an Arab and from Khokhar mother preached his system at Sadhra and Dhokan in the West Panjab. He died in 1181 A.D. at Shahkot near Multan.[5] Baba Adam Shahid reached India and settled in Bengal during the reign of Raja Balla Sena, with whom he faught for the cause of Islam and courted martyrdom in 1119 A.D.[6] was buried in a village Abdullahpur in Bikrampur,Dacca.

These early sufis had lived with the common people and propagated the laws of Islam and tried to invite them to embrace Islam. It is largely due to their missionary zeal that Islam in the early centureis in India had flourished.

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1. Qaduri, Ijazul Haq, Tazkara-i-Panjab (TSP), p.705
2. Ibid, p. 49 Sabahuddin Abdul Rehman, Bazmi Sufi(BS)P.41.
3. Qaduri, TSP, p.332
4. Ibid, p.707
5. The struggle for Empire, p.167
6. Contribution to the Geography and Hisotry of Bengal,Blochman, pp. 76-77; R.D. Benerjee, Banglar Hinhas, Vol.1, 2nd edi., pp. 320 - 323

The Advent of Islam in Bengal

Some scholars are of the opinion, that a small Arab kingdom was established in Chittagong during the early centuries of the Hijrah.[1] But so far no authentic record has been found to establish their early settlement here.[2] In course of their eastern trade, the Arabs appear to have visited the Bengal coast, but how far they penetrated intend is not definitely known. Evidences of the preponderence of the Arabic Words in the Chittagonian dialect and facial resemblance of the Chittagonian people with the Arabs have been produced[3] to claim early Arab colonisation, but these influences could as well as the result of slightly later contact when Muslims had become predominant in Bengal and carried on trade with the Arab world through the Chittagong port. The existence of the commercial contact with the Abbasides is indicated by the discovery of a few coins of the Khalifah.[4] One thing is certain that these

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1. Enamul Haq and Abdul Karim, Arakan Rajsabhaya Bangla Sahitya (Bengali Literature in the Arakanese Court), Calcutta, A.D. 1935, p.3; J.A.S.B. 1889, Vol. LVIII, pp. 12 ff; J.A.S.B. 1875, Part I, No.2, pp. 183-86; J.A.S.B. 1904, Part I, No.3, pp. 262 -71; Bengal District Gazetteers: Pabna, Bogra, Dacca, Mymen Singh.
2. The earlier theory that a small Arab Kingdom was established in Chittagong, has recently been refuted by A.H. Dani, cf. "Early Muslim Contact with Bengal" in the Proceedings of the Pakistan History Conference, Karachi Session, 1951.

Ref.3 & 4 are Contd. next page

businessmen created by their honesty a favourable atmosphere for the reception of Islam in Bengal as is traditionally known about the ship-wrecked Muslims who found shelter in Arakan,[1] coming by sea route, are wide spread in the country, but we are not able to examine their veracity or fix them to any definite chronology.

In Eastern Bengal Islam Spread mostly in the villages. H.H. Risley held that the converts were recruited from the aborigines, for their manners and customs, physical appearence and retained caste distinctions are similar[2] various political, social and religious causes accounted for the progress of Islam in Bengal. The immigrant foreign Muslims who flocked to Bengal for various reasons, political, social and personal, introduced new elements in society. They married Hindu wives

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Foot note from reverse page

3. Enamul Haq, Parva Pakistane Islam (Islam in East Pakistan) Dacca, A.D. 1948, p.19.

4. Three Abbaside coins, one from Paharpur and two from Mainamati have been found in exacavations(see, K.N. Dikshit: Memoirs of the Archaeological Survey of India, No.55, Delhi, A.D. 1938, p.87; F.A. Khan: Recent Archaeological Discoveries in East Pakistan: Mainamati, Pakistan Publications,Karachi, p.11.

[1] J.A.S.B. Vol. X, Part. 1, 1844, P. 36.

[2] Titus, Islam in India and Pakistan, 44-45; Herklots,Ja'afar Sharif, Qanuni Islam. Crooke's edn. p.3; H.H. Risely, Tribes and Castes of Bengal; The People of India, ed. by Crooke.

and there were children of mixed marriages.[1] Another factor was the mass conversions of the Hindus mainly among the lower classes, which sometimes took place, as a result of social causes. Bengal was struck by Islam at a period of transition from a debased but popular form of Hinduized Budhism to a various attempt at cultural domination by Brahmanical Hinduism under the Sena Kings. By the tenth century the Bengali mind had already started a compaign against Brahmanism and all that it stood for.[2] The time was thus oppurtune for Islam to cut the sheet anchor of Hindu ascendancy by converting the sturdy lower classes and fanning the neophytes' fanaticism against the higher classes.3 Those who embraced Islam came from different ranks in society, mainly the lower classes and occasionally from the higher. The lower classes adopted Islam to escape from social injustice or secure social status. To the poor aborigines of eastern and deltaic Bengal, fishermen, hunters,

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1. Karim, op.cit., Chapters 2,3; Ja'afar Sharif,P.I; Vijay Gupta, Padma Purana, ed. by B.K. Bhattacharyya.p.56; A. Karim, Bangla Prachin Punthir Bivaran Pt.I (Bangiya Sahitya Parishad Patrika, B.S. 1310, p.159.

2. Abdul Majed Khan, Research About Muslim Aristocracy in East Pakistan', in Pierre Bessaignet(ed.), Social Research in East Pakistan (Dacca, 1960).

3. K.R. Qanungo, Impact of Islam On Orissa and Bengal contrasted', Bengal Past and Present. Vol.68,(1949),p.34.

pirates and peasants, -the impure or unclean out castes, popularly called the untouchables, spurned and neglected by the caste proud Brahmanical Hindu society, Islam came as a revelation with its message of monotheism and social eqality and offered 'full franchise', an escape from the social disabilitee and humiliations and opened avenues of progress. So they readily responded to the preachings of Islam.

Islam, which completely changed the socio-religious pattern of Bengal, came in the wake of Turkish conquest towards the beginning of the 13th century A.D.[1] Ikhtiyaruddin Muhammad ibn Bakhtiyar's surprise sack of Nadia (c. 1203-04) and occupation of Lakhnauti-Gaur, the capital of the Senas of Bengal, ten years after Muhammad Ghuri's establishment of Muslim rule in Northern India (1193) was just a beginning, not the culmination. Nevertheless it inaugurated a new age for Bengal. Dr. J.N. Sarkar has correctly observed, politically it planted the seeds of Muslim rule there. Socially it opened her gates to immigrant foreigners from the entire Muslim World and thereby affected

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1. Minhaj, p.151, For date see, Indian Historical Quarterly, June, 1954, pp. 133 ff.

her society and culture.[1] Minhaj[2] informs us about the entourage of Bakhtiyar Khalji and we learn how men belonging to his tribe flocked around him in the hope of making fortune for themselves. True to the interest of his people Bakhtyar, after occupying a part of the Sena territory, distributed the acquisition among the Khalji nobles, three of whom Muhammad Shiran, 'Ali Mardan and Husam al-Din 'Iwad were the most prominent. The history of these Khalji Amirs, after the death of Bakhtyar when each of them tried to establish his own authority at Lakhnawti or Dewkot, shows how jealously they clung to their conquered territory. Probably to break this Khalji monopoly and to establish the Delhi Turks hegemony over them Iltutmish personally came to Bengal and later sent his favorite son Nasir al-Din Mahmud, who crushed their power and established, his authority. Subsequent death or probably murder[3] of Mahmud, shows the strength that the Khaljis still possessed in Bengal, and though Ikhtiyar al-Din Balka Khalji acknowledged Iltutmish's suzerainty on his coins, Iltutmish

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1. Sarkar, J.N., Op.cit., p.2

2. Minhaj, p.147.

3. Major Raverty in his translation of Tabaqat-i-Nasiri (Bibliotheca Indica), P.773, foot note.

himself was bent on uprooting the Khaljis for ever. Hence he overthrew them root and branch and started the practice of nominating governors from Delhi, the first of whom was Malik 'Ala al Din Jani."

This was the formative period of the Muslim Society in Bengal. On the foundations laid in these few years depended the future edifice of Islam in Bengal.

CHAPTER -1

EARLY HISTORY OF SUFISM IN BENGAL

EARLY HISTORY OF SUFISM IN BENGAL

Some Sufis are believed to have come to Bengal before the Turkish Conquest of India. Itinerant Sufis, generally known as darvishes of Bukhara, Samarqand, Iran, Arabia and Syria turned their attention to India to preach the true faith among those who were outside it and to dedicate their lives to the service of humanity. Inspired with those ideals they crossed the western boundaries of India, which were known to them as early as the eighth century A.D. Their attempts at proselytism were probably merely sporadic ones and their advent to this land was really occasional. Names of these Sufis are available in comparatively reliable sources like inscriptions and biographical works. Even then, our sources about them are meagre and knowledge scanty. But as far as can be gathered, they exerted great influence in the spread of Islam; some of them even interfered in the politics of the country. Maulana Obaidul Haq author of Bangladeser Pir Awliyagan has given the following four names of early Sufi-Saints of Bengal who propagated Islam in Bengal before the Turkish Conquest:

1. Hazrat Shaikh Abbas Bin Hamza Nishapuri(d. A.D. 900).
2. Hazrat Shaikh Ahmad Bin Muhammad (d. A.D. 952).
3. Hazrat Shaykh Ismail Bin Najd Nishapuri (d. AD. 975)
4. Shaykh Ibrahim Turki of Murshidabad (d.A.D. 1169).

We give below brief life-sketches of a few of the other earliest Sufi Saints of Bengal, who seem to have been historical persons:

SHAH SULTAN BALKHI

The dargah of the Saint exists at Mahasthan in Bogra district.[1] He was son of a King of Balkh named Asghar. He occupied the throne after the death of his father, and became luxurious. He left home being disgusted of royal life. Within a few days, he renounced the throne and went out in search of divine truth. He reached Damascus, where he became a disciple of Shaykh Tawfiq whom he served for nearly thirtysix years.[2] He was ordered by Shaykh Tawfiq to preach Islam in Bengal. Then he journeyed to Bengal and arrived at Hariram Nagar via Sandvip. There he destroyed a big image of Kali, along with other important images. The King Balarama came to know about the Saint and determined to drive the Saint out of his kingdom. But what happened the King Balarama was killed by the Saint, while the King's minister accepted Islam.

Then the Saint proceeded to visit the kingdom of Parasuram, the then reigning King of Mahasthan in the district of Bogra. Shah Sultan fought against King Parasurama and his sister Sila Devi. The King died in fighting while his magician sister Sila Devi drowned herself in the river Karatoya.[3]

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[1] For tradition on this Saint see, *J.A.S.B.* 1875, Part I, No.2 pp. 183 - 186. *J.A.S.B.* 1878, Part I, No.1 pp. 88 - 95. Bengal District Gazetteers, Bogra, 1910, pp.154 -5.

[2] E.Haq, *Bange Sufi Prabhava,* Calcutta,A.D.1935,pp.140 -41.

[3] E.Haq, *Bange Sufi Prabhava,* Calcutta, A.D.1935.p. 142.

Ratnamani, the daughter of the King was converted to Islam and was married to one Surkhab, general of Parasurama who was herself a convert to Islam. The account of his War with King Parasurama, with minor variations, has come down through tradition, recorded by various authors. "It is thus most probable that the stupendous ruins which are now known as the Mahasthana Gad are the relics of the identical town of Paundravardhana which was visited by the Chinese traveller, Hiuen Tsang, in the seventh century A.D. Mahasthana is thus one of the most ancient places in this part of Bengal."[1] The Saint is generally known as Mahisawar or fish-rider. It is said that he came on a boat shaped like a fish or with the figure-head of a fish. It is difficult to identify him[2] but people of the locality regard him as one of the great Saints. In the year A.H. 1096/A.D.1685 Emperor Aurangzeb issued a Sanad[3] to Sayyid Abd al-Rahman and Sayyid Muhammad Rida confirming their right on the Lakhiraj land attached to the dargah of the Saint. The deed bears the seal of Kokaltash Muzaffar Jang and is in the form of an order to the officials, Mutasaddis, Chawdhuris, and Qanungos of Pargana Silbari in Sarkar Bazuha and directs them to respect the Lakhiraj of the Saint Muhammad Mahisawar. This sanad refers to earlier sanads and farmans granted by other earlier Sultans. The dargah was an old one, but its actual dates could not be ascertained, because the earlier sanads referred to by Aurangzeb have not come down to us.[1]

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[1] District Gazetteers of Eastern Bengal and Assam - Bogra, 1910, p.153.

[2] H. Beveridge (J.A.S.B. 1878, Part I, No.I, p.91) writes as follows:- "The only genuine inference which we can make, I think, from Muhammad Shah's history is, that he was the hero of a popular rising. He was not a fighting man apparently, and is never called a Ghazi, like the famous Ismail of Rangpur. Parasuram was probably a bigoted tyrant, and was killed by those of his subjects who had turned Muhammadans. This view is supported by the local tradition that Parasuram could not bear the sight of a Musalman. It seems also certain that Muhammad Shah was helped by Parasuram's own subjects; for the tradition is, that one Harpal, the Raja's Sweeper, used to convey information to Muhammad."

[3] The text and the translation of the Sanad will be found in J.A.S.B. 1978, Part I, No.I, pp. 92 - 93.

SULTAN BAYIZID BISTAMI
(Shah Sultan Balkhi ?)

There is an old dargah in the village of Nasirabad, five miles north of Chittagong town. An old mosque, used by the pilgrims, is at the fort of the hillock. The management of the "Waqf Estate" of the dargah, is in the hands of "The Chittagong Endowment Committee."[2] Everyone admits that the Saint Sultan Bayizid did not die here; yet do not hesitate to say that he came to Nasirabad at a time when the place was covered with dense forest a bounded with wild animals, evil spirits and genii, and that he attained the Saintly perfection and enlightenment here after a long time, spent in ascetic practices.[3] There is no convincing proof of the fact that there

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1. Abdul Karim, Social History of the Muslims in Bengal, p.89.
2. HSB, p.238.
3. Ibid., p.238.

had been any Arab relations with Chittagong before the tenth century A.D. We may identify Sultan Bayizid Bistami of Chittagong with Shah Sultan of Bogra by a passing reference to the Saint's name in one of the Ballads (vide Nurunnehar-o-Kabarer Katha) of Eastern Bengal,[1] where the following two lines occur in connection with the Saint:

> "I pay respect to Shah Sultan of Nasirabad;
> Faithful Musalmans come from different places
> (to pay respects to him)."

Dr. Enamul Haq is of the opinion that in reality it is the Dargah of Shah Sultan Balkhi who came from Sandwip to Nasirabad(Tarikh Chellanging p.12)

SHAH MUHAMMAD SULTAN RUMI

The tomb of the Saint is in Madanpur in the Netrokona Subdivision of Mymensing. One old Persian document,executed in the year 1671 A.D.(1082 A.H.) has revealed the name of this Saint.[2] This document records that the Koch King of the locality of Madanpur in Netrakaha Sub-division of Mymensing district (Bengal) tried to poison the Saint who arrived at his dominion with his religious preceptor Sayyad Shah Surkh Khul Antiah in the year A.H. 445/A.D. 1053.[3] It is said that the King accepted Islam at his hands and dedicated the village to the Saint.[1] In 1829 the Government tried to resume the property attached to the dargah, but the "Mutawali" produced the said persian document of 1671 A.D.and saved the property.

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[1] Purba Vanga Gitika, Dr.Dinesh Chandra Sen,Published by the University of Calcutta, HSB, p.238.

[2] A. Rahim: Social History of the Muslims in Bengal.p.38

[3] Haq, E.: Bange Sufi Prabhava, Calcutta, A.D. 1935,p.138.

BABA ADAM SHAHID

The tomb of this Saint is found in the village of Abdullapur in Bikrampur, Dacca. Baba Adam Shahid is generally considered to be the earliest Saint.[2] A mosque was built near the tomb in the time of Sultan Jalal al-Din Fath Shah in the year 888/A.D.1483[3] by one Kafur.[4] Baba Adam is considered a prominent Sufi-Saint in Eastern Bengal. Baba Adam came to Abdullapur with some of his followers. One day one of his followers slaughtered a cow, a kite swooped down on a piece of its flesh and flew away with it over a Hindu garrison. Unfortunately, the piece of flesh dropped there. The King Ballal Sena of Bikrampur came to know about the matter. This led to his conflict with King Ballal Sena. This is also true that the Saint Baba Adam came to this place for the spread of Islam and hence he was ready to fight against the King. It is said that a battle followed between the "Yavanas" (Muslims) and the Hindus for

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1. Haq, E.: Bengal District Gazetteers: Mymensingh, A.D.1917,p.152.
2. For the tradition of Baba Adam Shahid, See J.A.S.B. 1889, Vol. LVII, pp. 12 ff.
3. For inscription of this mosque, see, J.A.S.B.A.D. 1889, p. 23, Plate, v. See also J.A.S.B. 1873, p. 285.
4. J.A.S.B., Old Series, Vol. XLII, 1873, Pt. I.P. 284.

fifteenth days. The Saint was ultimately killed by the King, but by a curious stroke of fate the King and his family lost their lives by throwing themselves into agnikunda[1] or a pit of fire. When Baba Adam was killed by Raja Ballal Sena, his body was buried in Abdullapur and his head in Sylhet. Consequently two dargahs were erected by people in these two places situated at a long long distance from each other.[2]

Let us now examine the story we have related above. Exceptional popularity of the story among the common folk of Eastern Bengal and a part of Assam speaks of its antiquity on the one hand and a clear reference of it occuring in an old apocryphal (?) Sanskrit book "Ballala Charitam" by Gopala Bhatta, on one historical name and that is of King Ballala Sena. There is still a controversy about the period of reaching of Baba Adam into Bengal. On his an authority Mr. Jogendra Nath Gupta, the author of the "History of Bikrampur" in Bengali writes that there were two Kings in Bengal of the same name of Ballala Sena, the first one being the son of Vijaya Sena, and the second one, the son of Beda Sena or Viswakatata (?). Both of them had an intimate relation with Bikrampur.[3] The same story has been related by Ananda Bhatta in his Ballal Charita.[1] Inspite of Ananda Bhatta's corroboration, the historiocity of the event cannot be determined, because Ananda Bhatta's date has been a matter of controversy and many Scholars challenge its authenticity.[2] N.N. Vasu records that there was one Ballal Sena , a Zamindar of note who rose to some prominence in Vikrampur towards the close of the 14th century A.D. He belongs to Vaidya caste and he was different from Ballal Sena of the Sena dynasty and it was at his instance that Ananda Bhatta wrote this book.[3] According to Mr. Jogendra Nath Gupta, Ballala Sena I, reigned from 1118 A.D. to 1168 A.D.[4] and Ballala Sena II was alive in 1378 A.D.[5] and during the reign of this Ballala Sena II, the Saint Baba Adam attacked Bikrampur and was killed in the fight with him. If these two identifications of Mr. Jogendra Nath and M.M. Vasu prove correct, Baba Adam's date may be put to the end of the 14th century A.D.

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[1] A. Rahim, Social History of the Muslims in Bengal, p.87

[2] HSB, p.213.

[3] History of Bikrampur (in Bengali) p.34.

Dr. Enamul Haq, the author of "A History of Sufism in Bengal" says, that the existence of two Ballala Senas is not of doubtful origin only, but seems to be false altogether.

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1. Ballal Charita by Ananda Bhatta, translated by H.P. Sastri, Chapters XXVI & XXVII
2. History of Bengal, Vol. I, Dacca University, A.D. 1943, pp. 239-41
3. J.A.S.B. 1896, pp.36_37
4. History of Bikrampur (in Bengali)p.38
5. History of Bikrampur, foot note p.52

The only Ballala Sena, of whom the historians know, was the son of Vijay Sena and the father of Laksmana Sena, the last Hindu King of Nadiya.[1] Laksmana Sena had only three sons, Madhava, Viswarupa, and Kesava.[2] After the Turki Conquest the four Hindu Kings reigning in Bengal, viz. Madhu Sena, Nanja, Danujmardandeva, and Mahendradeva.[3] Madhu Sena was alive in 1298 A.D. and he is identified with Madhava Sena, son of Laksmana Sena.[4] Nanja was reigning in Eastern Bengal in 1283 A.D., the year of assassination of the rebellious Mughithu'd-Din Tughral (1278-82).[5] Sufficient numismatic evidences shew that Danujmardandeva was the title of Raja Ganes[6] and Mahendradeva was either the name of Jadu alias Jalalu-'D-Din. The son of Raja Ganes[7] or he was the brother of Jalalu-'d-Din.[8] Besides these names of post-Turki Hindu Kings, we known no other Ballala Sena reigning in 1378 A.D. in Bikrampur, or in other parts of Eastern Bengal. Therefore, the theory of the existence of a second Ballala Sena is quite untenable.[9] Copperplates and epigraphical evidences show that

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[1] Dr. Haq, E., *A History of Sufism in Bengal*, p.214.

[2] Banglar Ithihas, Rakhaldas Bandyopadhyay, Vol.II, p.12

[3] Dr. Haq, E., *A. History of Sufism in Bengal*, p.214.

[4] Rakhaldas Bandyopadhyay, Vol II, p.20.

[5] *Ibid.*

[6] (i) Proceedings of the Annual Meeting of the Numismatic Society of India, 1930 -Presidential Address, -H.E. Stapleton, 1930, pp. 14 -20.
(ii) Coins and Chronology of the Early Independent Sultans of of Bengal -N.K. Bhattasali, (W. Heffer & Sons, England, 1922), pp. 110-116.

[7] *Ibid* (ii) pp.122-124.

[8] *Ibid* (i) pp. 17-18

[9] Dr. Haq, E., HSB p.215.

Raja Ballala Sena reigned from the beginning of the twelfth century A.D. upto the year 1119 A.D.[1] If the story be true Baba Adam was alive upto 1119 A.D.[2], the year of Raja Ballala Sena's death.

MAKHDUM SHAH DAWLAH SHAHID

The dargah of this Saint is in Shahzadpur in the district of Pabna.[3] According to tradition he came from Yamen in Arabia with the permission of his father Muaz-bin Jabal, the King of Yamen and accompanied by a large number of followers, some of whom were his close relatives, viz. (i) Khwajah Kalan Danishmand (ii) Khwajah Nur, and(iii) Khwajah Anwar. On way he met Jalal al-Din Bulkhari (1196-1291) who gave him two pigeons -as a token of good wishes to the party. Their ship continued eastward . - soil till at last itstruck near Shahzadpur. The locality was under a Hindu Raja Bihar who came to know about the settlement of the Muslims in his jurisdiction and he tried to expel them; the Saint including some of his followers lost their lives in the battle that followed.[4] save his nephew Khwajah Nur, who had to sacrifice his life.[5] His surviving nephew Khwajah Nur is said

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1. Banglar Ithihas, VolI, 2nd. Edi. pp.320 -323.
2. HSB, p.215
3. For tradition regarding Makhdum Shah Bawlah, See, J.A.S.B. 1904, Part I, No.3, pp.262 -271, Bengal District Gazetteers; Pabna, 1923, pp.121-126.
4. SHMB, p.90
5. HSB . p.216

to have been married to one of princes of Sonargaon afterwards.[1] The grey pigeons of the locality are said to be the young ones of that pair of pigeons which Jalalu-d-Din Bukhari given to Shah Dawlah as present and hence are now called "Jalali Kabutar" or the pigeons of Jalalu-d-Din.[2] Among the followers of Makhdum Shah Dawlah, the following names are now known:

1. Shamsu'd-Din Tabrizi: His tomb is enclosed by a Separate wall. This Saint never came to Bengal.[3] He died on the 17th December, 1273 A.D.[4]

2. Shah Yusuf: The tomb of this Saint is within the enclosure of the walls round the tomb of Shah Dawlah. The Yusuf Shahi Pargana, now under the jurisdiction of Shahzadpur was named after this Saint.[5]

3. Shah Khingar (Steed Maker)
4. Shah Ajmal
5. Hasila Pir
6. Shah Bodla (Indian?)
7. Shah Ahmad
8. Shah Mahmud

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1. HSB, p.216
2. As to the genesis of "Jalali Kabutar"or the pigeon of Jalal, there is another story current in Eastern Bengal and Assam. According to this story the grey wild pigeons are called "Jalali Kabutar" because of the fact that they were pet pigeons of Shah Jalal of Sylhet. This is the most popular version of the genesis of the wild pigeons.
3. HSB,p.217
4. An Oriental Biographical Dictionary -H.G. Keene (1894 edition), pp. 376 -377.
5. HSB, p.217.

A month fair is held in the shrine during the end of the Bengali month of Chaitra (April) and is attended by both Hindus and Muslims.

Makhdum Shah Dawlah Shahid was probably alive in the latter part of the thirteenth century. As we have said that he met Shah Jalalu'd-Din Bukhari who covers the period between 1196 A.D. and 1291 A.D.[1] and Shamsu-'d-Din Tabrizi, the teacher of Mawlana Jalalu'd-Din Rumi, died on the 17th December 1273.[2] If there is any truth in the statement, it may be supposed that the great Saint Makhdum Shah Dawlah Shahid came to bengal in the 13th century A.D. The Shahzadpur mosque attached to the Dargah, is endared with 722 bighas of rent free lands, held direct from Government by trustees or mutawallis.[3]

MAKHDUM SHAH MAHMUD GHAZNAWI alias RAHI PIR

The tomb of this Saint exists in Mangalkot in B rdwan district. He is commonly known as Raha Pir. He was the disciple of Baha'ud-Din Shah.[4] One day his spiritual guide ordered him to go to the east into a Hindu Kingdom where he will preach Islam. Then with his followers proceeded to the east from Delhi and at last entered the Kingdom of Bikramakesari(Bikramaditya) at the time of Asar, i.e. afternoon prayer, when the darvish reached a place now called Bangtala[1] situated in the middle of the city. The king tried his best to arrest him but failed. With the permission of the King the Saint settled there, to the opposite bank of the river. The king raised a high wall along with the bank of the river, so that he might not see the face of the Saint. The village, situated on the other bank of the Kanur rivér, is now called "Adal" meaning 'concealment' or'cover!

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[1] Ain, Vol.III p.369; Tadhkirah Part 14,pp.139-141 and 147-150

[2] J.A.S.B. 1904, Part I, No.3, p.267

After a period of ten years the Muhammadan Emperor of Delhi sent a letter to the court of Raja Bikramkesari. The letter was written in Persian. Rahi Pir was called to explain and to write a appropriate response to the Emperor of Delhi of the said letter by the Raja. He drafted a letter in Persian in contradiction with the purport of the King, invited the Emperor to attack the Raja. The Emperor sent a large number of army under the royal command of Ghora Shahid, a great warrior - Saint, after receiving the letter from Rahi Pir. There were some other Sufi Saints who accompanied Ghora Shahid to Mangalkot. The following seven names are now known:[2]

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[1] HSB, p.185

[2] Ibid, p.186

(1) Saiyyid Shah Taju-'d-Din, (2) Khwajah-i-Din Chishti, (3) Shah Haji Ali, (4) Shah Siraju-'d-Din, (5) Shah Firoz, (6) Pir Panjtan (7) Pir Ghora Shahid.

Rahi Pir and Ghora Shahid with their army fought with the King Vikram Kesari and with in a few days, the Hindus were defeated. In the battle the horse of the darvish was killed and hence forward he became known as the darwish Ghora Shahid.[1] Rahi Pir became successful and preached Islam in Mangalkot. The tombs of the said Saints are still existing and identified by local people. The conquest of Mangalkot by Rahi Pir may have been taken place during the early years of Turkish conquest.[2]

The inhabitants of Bikrampur in the district of Dacca trace its origin from the name of Raja Bikrama or Bikramaditya. They say, Raja Bikramaditya, being defeated in a fratricidal war, fled to Samatala where he reigned for years together and he was the person who changed the old name of the place to Bikrampur.[3]

MAKHDUM SHAH or SHAH MAKHDUM

The tomb of this great saint is at Dargahpara, a locality named after the saint's Shrine in the district of Rajshahi, ... The dargah of this Saint is a place of pilgrimage to the Muslims and Hindus alike. The inscription in laid above the door of the

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1. HSB, p.187
2. HSB, p.190
3. *(i) Statistical Accounts of Bengal- Hunter, p.118*
   (ii) Bikrampurer Ithihas -Jogendranath Gupta, pp.4-6

shrine records the name of the saint as "Saiyyid-i-Sanad Shah Darwish."[1]

The saint died on the 27th Rajab leaving behind him a large number of followers. He remained a bachelor.[2] He is popularly known as Makhdum Shah, except a Persian inscription mentioned above. The English translation of this inscription are quoted below.[3]

"(Ali Quli Baig) has been provided with the privilege of erecting to tomb of the reputed Sayyid, received in the mercy and forgiveness (of Allah), who approached the neighbourhood of Allah, ShahDarwish, in the year one thousand and forty five of Hijra, the possessor of happiness, recipient of the Divine grace, the cream of the equals and-equals, 'Ali Quti Baig, the slave of his eminence and exalted dignity the favourite of his high and sublime majesty's sovereignty, Yusuf like master of the servant, a noble example of Kingss and canon for emperors, a progeny of the lord of apostles, the kingson of King, son of king, the emperor son of emperor, son of emperor, the commander of Iran, the propagator of the faith of the twelve Imams (sectarian of the twelve), the (watch) dog at the threshhold of the best man after His Holiness, the Prophet, the blessings of Allah be on him and family the lord of the faithful and leader of the

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1. Vide 'Inscriptions of Bengal, Volume IV, edited by Mr.Shamsu-'d-Din Ahmed, M.A., published by the Varendra Research Society, Rajshahi, pp.271-276.

2. HSB, p.229

3. "Inspriptions of Bengal," Volume IV, Published 1960. Varendra Research Museum Rajshahi p. 274.

Pious, 'Ali son of Abu Talib, blessings and peace be on him, (he is) Shah Abbas the Safavi, a descendant of Husain, mercy and audience of Allah be granted to him, with all freshness and happiness."

From the inscriptions, we understand that a mausoleum was erected over the grave of "Saiyyid-i-Sanad Shah Darwish" by 'Ali Quli Begh who was a servant of Shah 'Abbas, the Safawi(1587-1629 A.D.) of Iran, and who belonged to the "Ithna Ashariyah" (Twelve Imamites) Sect of the Shi'ahs, in the year 1045 A.H. -1634 A.D.[1]

The date of Shah Makhdum's death, viz; "1592 A.D. at the age of 117 years," as recorded in a recent publication.[2]

Ghulam Akbar, one of the important descendents of the 'Khadims' of Shah Makhdum's dargah, deposed in 1904 in the court of the District Judge, Rajshahi about the 'Tawliyat'trusteeship) of the dargah property. His deposition is as follows:

"The name of Makhdum Saheb is Hazrat Shah Ruposh. I do not know what other name he had. ....I do not remember the date of his death. The estate does not date from before 1044 Hijri(1634 A.D.). In the papers that I have filed, it is mentioned that Shah Ruposh was living 450 years before that time. The writing on the stone and the papers filed by me do not tally.

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[1] HSB, p.231

[2] Purba Pakistaner Sufi Sadhak, 1961, Bengali Academy, Dacca.

I am the ninth generation from Shah Nur (the first Mutawalli of the dargah)"[1]

From the Mutawallis statement, according to which Shah Makhdum was alive 450 years earlier than 1044 A.D./1634 A.D. it is presumed that he was alive in 1634-450 =1184 A.D.

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1. Vide Index of papers of Appeal from original Decree No.550 of 1904, at the Court of the District Judge, Rajshahi.

CHAPTER - II

DEVELOPMENT OF VARIOUS SUFI ORDERS IN BENGAL

DEVELOPMENT OF VARIOUS SUFI-ORDERS IN BENGAL

In fact "the Muhammadan proselytization of India did not begin with coercion and bloodshed; the first conversions were made by its Saints".[1] Many Sufi Saints or Scholars are believed to have come even before the Muslim Conquest of India.[2] Bengal 's contact with the Muslims, in the field of trade, colonization, and missionary work, began much earlier than

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1. Abdul Karim: Social History of the Muslims in Bengal (down to A.D. 1538) Chs. 2,3,pp. 17-18; K.M. Sen in Cultural Heritage of India; T.W. Arnold, Preaching of Islam' pp. 279- 280.
2. Ibid; Dr. Musa Kalim: Madhya yuger Bangla Sahitya Hindu-Muslim Samparka (Bengali Text), p. 132.

its conquest in the thirteenth century.[1] After the establishment of Muslim rule in Bengal Sufism was the continuation of Sufism in Northern India. From the beginning of the thirteenth upto the end of the fourteenth centuries, the Sufis of Northern India predominated over the Sufis of Bengal. The predominance of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D.[2] During the 13th, 14th and

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[1] Ibid; J.A.S.B. 1889, Vol. LVIII, pp. 12 ff; J.A.S.B. 1875, Part I, No.2, pp.183-86; J.A.S.B. 1904, Part I, No.3, pp.262-71; Bengal District Gazetteers: Pabna, Bogra, Dacca, Mymensingh.

[2] H.S.B., p.145.

15th centuries a number of Sufi-Orders[1] and Sub-Orders of Northern India were introduced into Bengal by the

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[1] The Ain-i-Akbari furnishes us with a list of Sufi Orders that had been prominent in India up to the time of Akbar (1565- 1605). We give below the names of those orders chronologically with names of their founders and dates of their deaths:-

i) Habibi -Khwajah Habib Ajmi- Contemporary with Hasan Basri ~~(d.-A.D.-728)~~ ...(d.A.D.728)

ii) Zaydi -Shaykh 'Abdul-Wahid bin Zayd ...(d.A.D.743)

iii) Adhami -Khwajah Ibrahim bin Adham Balkhi ...(d.A.D.777)

iv) Ayyadi -Khwajah Fudayl bin Ayyad ...(d.A.D.803)

v) Karkhi -M'aruf Karkhi ...(d.A.D.815)

vi) Saqti -Hasan Sari Saqati ...(d.A.D.865)

vii) Tayfuri -Hasan Bayizid Bistami Tayfur Shami ...(d.A.D.874)

viii) Hubayri -Khwajah Hubayratu-'l Basri ...(d.A.D.900)

ix) Junaydi -Junayd Baghdadi ...(d.A.D.910)

x) Chishti -Abu-Ishaq,Chishti ...(d.A.D.965)

xi) Kazruni -Abu-Ishaq Kaziruni ~~Ziya'ud-Din-Abu'l-Suhrawardi~~ ...(d.A.D.1034

xii) Suhrawardi-Shaykh Ziya'ud-Din Abul-Suhrawardi ...(d.A.D.1167)

xiii) Firdawsi- Shaykh Najmu-'d-Din Kubra Firdawsi ...(d.A.D.1221)

xiv) Tusi-'Alau-'d-Din Tusi- Contemporary with Ñajmud-Din Kubra.

The other prominent orders of India are as follows:

i) Shattari -Shah Abdullah Shattri ...( )

ii) Qadri -'Abdul Qadir of Jilan ...(A.D.1078-1166)

iii) Qalandari - Qalandar Yusuf al-Andalusi ...(d.)

iv) Naqshbandi - Baha'u-Din Naqshband ...(d.A.D. 1389)

v) Uwaysi -Uways Qarani ... Contemporary with Hadrat Muhammad (P.B.U.H.)

Khalifahs of the Northern Indian Saints. No connected account of the activities of these deputies and their followers is now available. Stray bits of information regarding different Sufis of Bengal, that we have gathered from different sources do not enable us to build up a connected history of these orders. Owing to this difficulty, we are constrained to give here only a brief account of them.

THE SUHRAWARDI ORDER

Among the well known Sufi Orders the first to introduced in Bengal in the early fourteenth century was the Suhrawardi Order.[1] It was originally founded by Shaikh Najibuddin Abdal Qabir Suhrawardi (d. 1169). It was, however, his nephew and successor, Shaikh Shihabu'd-Din Abu-Hafs' Umar bin Abdullah (1144-1234), who made the order popular.[3]

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1. HSB., p.146.
2. Dr. Abdul Qaiyum Rafiqi: Sufism in Kashmir, p.16.
3. Ibid.

He was the author of 'Awariful Ma'arif and Kashfu'l Nasa'ih al Imaniya wa Kashful Fazaih al-Yunaniya.[1]

Makhdum Shah Jalalu'd-Din Tabrizi, a disciple of Shaikh Shihabu'd-Din Suhrawardi was the first to introduce Suhrawardi order into Bengal.[2] According to Dr. Rizvi, the real founders of the Suhrawardiyya Order in India, however, were Shaikh Bahau'd-Din Zakariyya (A.D. 1169 -A.D. 1266) and Shaikh Jalalu'd-Din Tabrizi.[3] Bahau'd-Din Zakariyya of Multan followed the tradition of his master like a devoted and a loyal lieutenant. It was through his activities, the specific theosophical creed of the Suhrawardis was established in India. He gathered around him a large band of followers, many of whom attained India-wide fame. Among these the name of

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1. Dr. Rafiqi writes, 'Awariful Ma'arif served as a manual to the Indian Sufis for many centuries (Cf. S.K., p.16)and Kashful Nasa'ih al Imaniya wa Kashful Fazaih al Yunaniya which has been directed against the study of Greek Philosophy (Cf.Encyclopaedia of Islam, IV, p.506.
2. H.S.B., p.146.
3. Dr. Rizvi, S.A.A., HSI, 1, p.190.

Sayyid Jalalu'd-Din Surkpush of Bukhara (A.D. 119 -1291) requires special mention here. He came to India and had settled at Uch (now in Bhowalpur) where he died in the year A.D. 1291. He was succeeded by his grand-son Sayyid Jalal bin Ahmad Kabir, known as Makhdum Jahaniyah (Lord of Mankind) (A.D. 1307-A.D. 1383). He was a great traveller, who visited all parts of the Muslim World and preached Islam every-where. A large number of Hindus of Bengal and Sind were converted to Islam by him.[1] He died on the Second February, 1383 A.D. at Uch and was buried here.[2] Sayyid Muhammad Shah Alam (d.A.D.1475) a grandson of Makhdum Jahaniyah, played an important part in the political and religious life of his time.[3] The tomb of this Saint is in Rasulabad near Ahmadabad.[4]

Qadi Hamidu-'d-Din of Nagur, who was born in Bukhara and came to Delhi with his father during the reign of Mu'izzu-'d.Din Sham. He served as Qadi at Nagur; but at last he resigned the service, went to Baghdad and became the disciple of Shaykh Shihabu'd-Din Suhrawardi.[1] From Baghdad he returned to India and had settled in Delhi whence he tried to exert his influence all around. He died on Sunday, the 9th November A.D. 1246 in Delhi and was buried there.[2] One of Naguri's disciples, Shaykh Ahmad by name, attained a high celebrity and his field of activity was at Badayun where he died and was buried.[3]

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[1] H.S.B., p.14.

[2] Ain-i-Akbari, Vol. III, p.369; Tadhkirah, Part III, pp.147-150.

[3] Encyclopaedia of Islam, Part II, p.488.

[4] Ibid.

Shaikh Jalalu'd-Din Tabrizi and his father were disciples of Shaikh Abu-Said Tabrizi, but after the latter's death Shaikh Jalalu'd-Din went to Baghdad and became the disciple of Shaikh Shihabu-'d-Din.[4] He studied in many places, including Bukhara. Shaikh Jalalu-'d-Din had many disciples in Bengal. Dr. Rizvi, observed, Shaikh Jalalu'-d-Din first lived at Lakhnauti, constructed a

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[1] H.S.B., p.13

[2] Ibid. ; Ain-i-Akbari, Vol.III,p.367; Tadhkirah, Part I, p.47.

[3] Ibid.; p.369.

[4] Rizvi, S.A.A., op.cit. Vol.I, p.201

Khanqah and attached a langar to it. He also bought some gardens to Devatalla (Deva Mahal) near Pandua in Northern Bengal. There a Kafir (either a Hindu or a Buddhist) had erected a large temple and a well. The Shaikh demolished the temple and constructed a takiya (Khanqah) and converted a large number of Kafirs.[1] There is no evidence that they were down-trodden and persecuted Buddhist and Hindus, as a modern Scholar writes,[2] however, the Shaikh's memory was treasured by both Hindus and Muslims alike.[3] Devatalla came to be known as Tabrizabad and attracted a large number of pilgrims.

The other eminent Sufi Saint of Suhrawardi Order in Bengal was Shah-Jalal Mujarrad Kunyayi. Enamul Haq, says, "he was a reputed Saint, warrior and an accredited preacher. The whole of Eastern Bengal and a large part of Assam bordering to Bengal owe a great deal to him for the spread of Islam there."[1] He had settled in Sylhet and died there in the year A.D.1346.[2]

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[1] HSI, Vol. I, P 202.

[2] Rahim, M.A., Social and Cultural History of Bengal, 1, Karachi, 1963, p.99.

[3] Rizvi, S.A.A., op.cit. 1, p.202

The above Saints and their disciples propagated Suhrawardi Sufi Order into Bengal.

THE CHISHTI ORDER

The Chishti Order derives its name from Chisht, a village near Herat where the founder of the Order, Khwaja Abu-Ishaq resided for sometime in the twelfth Century.[3]

The Chishti Sufi Order was introduced in India by Shaikh Muin-u-'d-Din Sijzi. He was born in or about A.H. 536/A.D. 1141 in Sijistan, a Southern district of Afghanistan. His father was a pious man of some means.

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[1] H.S.B., p.147.

[2] Ibid.

[3] K.A. Nizami, ed., Khairu'l-Majalis, Aligarh, 1959, P. 8.

In a village called Harun near Mashhad, he stayed there for a long time of austerity and self mortification under Khwajah Uthman Chishti (d. A.D.1220) from whom he inherited spiritualism. He made independent journeys to Persia, Iraq, Makka, and Medina came into contact with eminent Saints and Scholars of his times viz; 'Abdu'l-Qadir Jilani (A.D. 1078-1166), Shaikh Najibu'd-Din'Abdul Qadir Suhrawardi, Shaikh Najmu'd-Din Kubra, Shaikh Abu Yusuf Hamadani and many others.

It is reported that while he was at Medina as a pilgrim he was spiritually instructed by the Holy Prophet to go to India. With this self-imposed duty in view, only a few months before the last invasion of India by Sultan Shihabu-'d-Din Muhammad Ghuri (A.D. 1189-1205), he entered India at the beginning of the year A.D. 1193, reached Lahore where he lived for two months in the shrine of Data Ganj Baksh and then after a few halts at some places arrived at Delhi. From Delhi he reached Ajmer. In Ajmer he came in conflict with the ruling prince, Raja Prithvi Raj who had failed to vanquish the Saint through the help of his soldiers. Muinu'-d-Din Chishti, thus triumphant over all the devices of the Raja, was now permitted to reside in Ajmer and even to start initiating disciples. A few months after the arrival of the Saint at Ajmer, Sultan Muhammad Ghuri invaded India for the last time and defeated, captured and killed Raja Prithviraj during the close of the year A.D. 1193, on a memorable battle field of Tarain or Tirauri.

Muin'ud-Din Chishti was a great Sufi preacher and a poet. He died on the 18th March A.D.1236, in Ajmer.

Two of Muin'ud-Din Chishti's disciples founded minor subdivisions in the Chishti order in Bengal and Ceylon. One was Shah 'Abdullah Kirmani (alive in 1236) of Bengal, who founded the Kirmani Order, and the other was Hadrat Pir Karim (d.A.D.1264) of Ceylon, who founded the Karimi Order.

Khwaja Qutbu'd-Din Bakhtiyar Kaki (A.D. 1142-A.D.1236) of Aush near Baghdad, was vicegerent of Khwajah Muin'u-d-Din Chishti. He had settled in Delhi and established a Chishti Khanqah there. When Sultan Iltutmish desired him to live with him he had extended his spiritual and religious patronage in support to the Sultan.

Another eminent disciple of Khwaja Muinu'd-Din Chishti was Shaikh Hamidu-'d-Din Sufi(ob.A.H.693/A.D.1275). Shaikh Hamidu'd-Din adopted for himself some rural Hindu ways of life including vegetarianism. His wide human sympathies and spiritual vigour made him a popular figure in Nagaur.

Baba Faridu'd-Din Shakarganj, a spiritual successor of Qutbu'd-Din Bakhtiyar Kaki, was born in a village near Khutwal, near Multan at Pak-Pattan, in the Panjab.

Among innumerable disciples of Baba Faridu'd-Din Shakarganj the following seven are the most important ones.

1. Shaikh 'Alau'd-Din Ali Ahmad Sabir
2. Shaikh Jamalu'd-Din Hansvi
3. Shaikh Najibu'd-Din Mutawakkil
4. Shaikh Badru'd-Din Ishaq
5. Shaikh Arif
6. Maulana Fakhru'd-Din Safahani
7. Shaikh Nizamu'd-Din Auliya

These eminent spiritual saints had strenghhened the roots of Chishti Sufi Order among the Indian masses throughout the Country. After Baba Farid the Chishti

Order had two important branches viz; Chishtiya Sabiriya after Alau'd-Din Ali Ahmad Sabir and Chishtiya Nizamiya after Shaikh Nizamu'd-Din Auliya.

Sultanu'l- Masaikh Nizamu'd-Din Auliya (A.D. 1236- A.D. 1325) lived and worked in Delhi for nearly half a century. His Khanqah in Delhi was visited by people of all creed and colour. His disciples were scattered throughout the Country and through them this Sufi Order further reached as far as to Bengal by Akhi Siraj, to Malwa by Shaikh Kamalu'd-Din, to Daulatabad by Burhanu'd-Din Gharib and to Hansi by Qutbu'd-Din Munawwar, by Wajihu'd-Din Yusuf to Chandasi, by Hisamu'd-Din Multani to Nahrawala and by Mugheesu'd-Din to Ujjain and Nasiru'd-Din Chiragh-i-Delhi at Delhi, and thus through this Sufi Order became a popular Sufi Cult among the Indian masses. Some other important Chishti Sufi-Saints were Mir Ashraf Jahangir Simnani (d.A.D.1405), Sayyid

Muhammad Gesudaraz (d.A.D. 1422), Ahmad Abdul Haq of Radauli (d.A.D. 1434) Shaikh Jalalu'd-Din Thaneswari (d.A.D. 1582) and Shaikh Abdul Ahad father of Mujaddid-i-Alf Thani, Shaikh Salim Chishti and Shah Kalim Allah Jahanabri (d.1729).

Dr. Rizvi observed, "the real traditions of the Chishti Silsila in Bengal were led by Shaikh Akhi Siraju'd-Din Usman (d.A.D. 1356), a semi literate Khalifah of Shaikh Nizamu'd-Din Auliya".[1] But we donot agree with this view, because it was Hadrat Shah Abdullah Kirmani[2] (alive in A.D.1236), a disciple and a Khalifah of Khwajah Muin'd-Din Chishti (d.A.D. 1236) was the real founder of Chishti Sufi traditions in Bengal. Shah Abdullah Kirmani was one of the early Saints of India and his tomb is at Khustigiri, P.O. Batikar, via-Illambazar, Distt. Birbhum, West Bengal. The date, anecdote and account recorded elsewhere[1] are not reliable on the ground that they do not tally with the history recorded in the Tadhkirah,[2] which has been compiled from original Persian sources of Northern India. Hazrat Shah Abdullah Kirmani left behind him a long line of spiritual successors to propagate Chishti Kirmaniya Order into Bengal. Sayyid Shah Bazle Rahman Kirmani a direct descendant of Shah Abdullah Kirmani is propagating Chishti Kirmaniya Order during this period (20th Century).

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[1] HSIM, Vol. I, p.257.

[2] Tadhkirah-i-Awliya-i-Hind, Pt.I, p.103.

The next eminent Sufi Saint was Shaikh Akhi-Siraju'd-Din Usman, a disciple and a Khalifah of Hazrat Shaikh Nizamu'd-Din Auliya. Shaikh Akhi Siraj settled in Bengal sometime after 1325. This period synchronized with the scramble for independence by local aspirants to power and in 1338 the Delhi Sultanate lost Bengal completely. Four years later Ilyas Shah (1342-57) who had seized Lakhnauti and was to take Sunargaon in 1352-53, founded the Ilyas Shahi dynasty of Bengal. Ilyas Bengali supporters stubbornly resisted Sultan Firuz Tughluq's attempts to regain Bengal but in 1354 a peace was concluded.[1] At the death of Ilyas Shah in A.D. 1356, his son Sikandar Shah (A.D.1356 - 89) succeeded his father.

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[1] (i) Proceedings of the Asiatic Society of Bengal, 1870, p.307.
(ii) The anecdote associated with the name of this Saint is that he was born in Kirman, a city in Persia, and while still a young boy, he left his native land visited many places of Northern India, and at last became the disciple of Shah Arjani in Patna who died in Patna in A.D.1630. Shah Arjani directed him to goto Bengal (Cf. Bengal District Gazetteers, Birbhum 1910,p.120).

[2] Tadhkirah-i-Awliya-i-Hind, pt. 1, p.103.

Shaikh Akhi Siraj also died in A.D. 1356. He was succeeded by his Khalifah Shaikh 'Alau'l-Haq bin Asad Lahori Bengali. He was an eminent scholar. In fact when Shaikh Nizamu'd-Din Auliya asked Akhi Siraj to return to his native land, the later expressed misgivings because of the presence of Shaikh 'Alau'l- Haq.[2] Soon After Akhi Siraj's arrival in Pandua Alau'l-Haqq became his disciple. Liberal amounts of money were spent by Shaikh

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[1] HSI, Vol.1, p.257.

[2] *Ibid.*

Alau'l Haqq in his Khanqah. Shaikh Alau'lHaq died on 1 Rajab 800/20 March 1389.[1] His disciples became famous in various parts of northern India. His Khalifah in Bengal was his son, Shaikh Nuru'l-Haqq, popularly known as Shaikh Nur Qutb-i-Alam. He was a staunch believer in the Wahdat al-Wujud. To him the highest form of asceticism was to perform tasks for God's servants. Following ideas expressed by earlier Sufis, he advised his disciple, Shaikh Husamu'd-Din Manikpuri, that his munificence should be like the sun, that is, universal, his humility free-flowing like water and his patience like the earth that is, stead fast.[2] The letters of Nuru'l-Haqq, collected into a volume, indicate he had an infinite command of expression of the subtle meanings of the Unity of Being. The following passage of Shaikh Nuru'l-Haqq, chosen from some extracts reproduced in the Akbaru'l Akhyar, describes the goals of true mystics.

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1. HSI, p.258; Cf. AA, p.143; Miratu'l Asrar, f.422 b; Ma'ari ul-Wilayat, ff. 199b-201 a.
2. Ibid; Vol.I, p.258.

'The tranquillity of a dervish lies in his restlessness; the worship of a dervish is detestation of all that is not God. Dedication of anything other than God is involvement with frivolity; prayers without beihg wholly absorbed in the Divine are futile. Outward piety is only wickedness. Involvement with deep affliction is greatness and the closing eyes towards anything beside God is felicity. Common people try to purify their body, but the spiritual elite cleanse their hearts...... External purification is destroyed by certain acts causing defilement but inner purification as prescribed by the Tariqa indispensable to devotees. Never owe a favour to anyone![1]

According to the Miratul-Asrar Nur Qutb-i-Alam died on 10 Zulqada 818/11 January, 1416[2] but the

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1. [illegible]; Cf. AA, pp.152 - 53.; HSI, Vol. 1, P. 259.

2. Mir'atul Asrar, f. 479a.

Akhbaru'l-Akhyar states that the Shaikh died in 813/1410-11.[1] He was buried near his father's grave at Pandua.

Shaikh Anwar, son of Nur Qutb-i-'Alam was also a Sufi Saint. He was banished to Sunargaon and then was tortured to death by Raja Ganesa.[2] Some of Shaikh Anwar's ideas were noble from the Sufi point of view. Love, he believed, occurred when people opened their eyes spiritually, only then could they truely perceive the Beloved and think of Him alone.[3]

Zahid, the grandson of Nur Qutb-i-Alam and son of Rafqatu'd-Din, was also a promising Sufi. Zahid's successors formed a hereditary line of spiritual succession traced from Shaikh Nur-Qutb-i-Alam.[4]

Dr. Rizvi writes, among the disciples of Shaikh 'Ala'ul-Haqq and Shaikh Qutb-i-Alam who established Khanqahs throughout Bengal, the most prominent was Shaikh Husain Dhukarposh (Dust-ridden) of Purnea.[5]

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1. AA, P. 154.
2. AA,p.166; Mir'atul-Asrar,f. 477b.
3. Ibid.
4. AA,pp.165-66; Ma'arifjul-Wilayat,f. 265 b.
5. HSI, Vol.1,p.260.

Dr. Rizvi observed, "with the establishment of Sharqi rule in Jaunpur, outstanding Sufis from other parts of India and even abroad, preferred to settle there, rather than in Bengal. Even important disciples of Shaikh 'Ala'ul-Haqq settled in Jaunpur. From the time of the fifteenth century, Bengali Sufism was strongly fused with indigenous mystic elements, mainly from Naths. This gave to Bengal a unique culture which crystalized, especially under the Husain Shahi Sultans, from A.D. 1494 to 1538."[1]

THE QALANDARI ORDER

The founder of this order was Qalandar Ali Abu Yusuf al Andalusi of Spain.[2] Sharfu'd-Din Bu Ali Shah Qalandar introduced this order into India. He also popularized it in India. Shaikh Sharfu'd-Din Bu'Ali Shah Qalandar was a great learned man. He was born and brought up in India. His father was a settler in Panipat, where he was born. Before he renounced the world in pursuit of higher spiritual truth, he led the life of a preacher. He used to preach Islam and Islamic theology in the mosque of "Quwwatu-l-Islam," the great mosque built at the Qutb by Qutbu'd-Din Aybak.[1] While he was in this way passing his peaceful life, suddenly his mind changed and the cause of the change, he expressed in the following way:- "Unexpectedly, I received a call from God and throwing all my learned books into the Jumna, I set out on travel. In Rum, I fell in with Shamsu'd-Din Tabrizi and Mawlana Jalalu'd-Din Rumi (1207 - 1273), who presented me with a robe and turban and with many books, which in their presence, I threw into the river. Subsequently I came into Panipat and there lived as a recluse".[2] He was for a time a member of the Bakhtashis; but having been dismissed from the order, he established one of his own with the obligation of perpetual travelling."[3] He died at Panipat in the year A.D. 1323-24.[4]

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[1] HSI, Vol 1, p.260.

[2] Dictionary of Islam -T.P. Hughes (2nd edi., 1896),p.119.

Shah Safiu'd-Din Shahid of Pandua in Hughly introduced Qalandriyah order into Bengal. He was a disciple of Bu-Ali Shah Qalandar. He came to Bengal from Delhi in the last part of the thirteenth century A.D. He fought with the then King of Pandua and died between the year A.D. 1290-1295.

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1. Tadhkirah, Pt.1,pp.120-121
2. Ain-i-Akbari, p.369
3. Dictionary of Islam, op.cit., p.119
4. Ibid.

Those who belong to the order of Yusuf al-Andalusi are known as Qalandar which simply means "a monk." The Qalandars played an important part in the eastern romances, and in the middle Bengali literature, the word generally signify Muslim mendicants of itinerant habit. "In northern India, the term 'Qalandar' connotes one who leads about a bear or a monkey, from the dancing and tricks of which he earns a living; or it is associated with a poor, ragged begger, obviously a Muslim, who goes from door to door singing and asking alms." The Qalandars of Bengal had a cat with them. We do not know, how the followers of Bu-Ali Shah have now degenerated into ordinary beggars in northern India; but the association of Qalandars with tamed animals was of early origin.

The supreme aim of the Qalandars was the achievement of purity of heart. Complete indifference to the world was the chief characteristic of this class of Saints.

"Be careful of the love of the world and be careful of it;
Suck not the blood of your heart for bread and wealth"

Bu Ali,

THE MADARI ORDER

This order was introduced into India by Badiu'd-Din entitled Shah-i-Madar. According to "Mirat-i-Madari" (written in the year A.D.1653, and preserved in Manuscript form in the Buhar Library, Calcutta), Badiu'd-Din was the son of one Abu-Ishaq of Syria, a descendant of the ancient Israelites. At one of the auspicious dawns of A.D. 1315, he was born amidst the halo of havenly light which brilliantly illuminated his father's house in Syria. His real name was Badiu'd-Din, but as he was the most illustrious Saint of his time, he was called the "Shah-i-Madar" or "Qutbu-i-Madar" both the titles meaning "Axis of Saints." He received a good education in his early days. He mastered the Quran, the Old and New Testaments, the Psalms of David and other theological lores before he passed his teens.[1]

It is said, when Badiu'd-Din reached India, Emperor Feroz Shah Tughlaq (A.D. 1351-88) was reigning at Delhi.[2] On his arrival at India, he was received with great honour by the deputy of Sultan Firuz Shah Tughlaq.[1] He first visited Gujrat then Ajmer[2] and on his way to Kanuj, he lived for sometime at Kalpi.[3] Then he visited Kanuj, Lucknow, Kantur and Jaunpur.[4] When he reached Jaunpur, Sultan Ibrahim Shah Sharqi (A.D. 1400 - 1440), his Qadi and all the people of the town came out in procession to give a hearty reception to the great Saint. He stayed there for a few years and preached his new creed among the people who became his disciples in large numbers. From Jaunpur, Badiu'ddin Shah-i- Madar repaired to Makanpur, near the city of Kanpur in Oudh where he died on Thursday, 18th Jumadi-l, 840/1436 at the age of 121 years.[5]

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[1] Mirat-i-Madari(Buhar Library MS, Calcutta)No.88, pp. 8 - 23.

[2] Ibid. p.64

Abdu'l-Quddus of Ganguh (d. A.D. 1543)was the chief disciple and Khalifah of Shah-i-Madar. Emperor, Humayun visited him for the decision of some controversial points on a religious matter.[6]

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1. Mirat-i-Madari (Buhar LibraryMS, Calcutta)No.88, p.64
2. Ibid. pp. 55-56
3. Ibid. p.57
4. Ibid. pp.68,111,114,117
5. Ibid. p.141
6. Ain-i-Akbari, Vol.111, p.374

Dr. Enamul Haq says, "the traditional account of Shah-i-Madar (A.D. 1315-1436) that has been preserved by symbolic tombs and oral traditions in different parts of Bengal we are led to believe that this Saint personally visited Bengal"[1] As we do not have any authentic proofs of it, that Shah-i-Madar came to Bengal, we therefore, are not able to accept Enamul Haq's view. It was Shah Ala, a Bengali disciple and a deputy of Shah-i-Madar, who made this order popular in Bengal. He was stationed at Gour in the district of Maldah.[2] Another important Sufi of this order was Shah Sultan Husayn Muriyah Barhina, to whom Sultan Shah Shuja, the son of Shah-i-Jahan and governor of Bengal, granted a few special privileges by the execution of a 'Sanad' in the year A.D.1658. This "Sanad" is still preserved in the court at Rajshahi. This Saint had a living influence on the Muslims of Bengal and Bihar.[3]

THE ADHAMI ORDER

The founder of this order was Ibrahim-ibn-Adham (d. 743 A.D.). Those who belonged to this order were

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1. HSB, p.151
2. MS. Mirat-i-Madari, P.136
3. Ibid.

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known as "Khidriyah". Some Indian Sufis who believed in the legendary Arabian Saint Khidr.[1] They also believed that Khwaja Khidr is the messenger of the heavenly quarters to transmit celestial messages to the sages of the world. Throughout the whole of Northern India, Khidr, the legendary Saint of the Arabs, still has a strong hold on the masses.[2] He has further become associated with the rivers and-seas, and as Khwajah Khidr, he has thus become the Muhammadan counterpart of the Hindu God Varuna.[3] Almost all the inhabitants of the districts situated on the banks of large rivers of Bengal, pay annual homage to Khidr by the celebration of a festival called "Bera Bhasan" or the floating of rafts. The history of this festival can be traced as early as the fifteenth century A.D.[4]

THE SATTARIYYA ORDER

Dr. S.A.A. Risvi writes, although Shattariyya silsila was introduced in India in the fifteenth century

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1. For the legendary character of Khidr. Vide Ency. Islam Vol.II, "Khidr" and Ency. Reli. andEthics, Vol.VII, article on "Khidr."
2. Religion and Folkore of Northern India. W. Crooke, pp. 56 - 62
3. HSB, p.152
4. Ibid. p.153

it was in fact a branch of Bistamiyya silsila, one of the oldest of all mystic orders. The Shattariyyas drew inspiration from the many books on mystic exegesis and on divination ascribed to Imam Ja'far al-Sadiq (b. 80/699 - 700 or 83/702, d. 148/765). Another influence on the order came from the mystical stories about the life of Abu-Yazid Bastami (d.261/874 or 264/877-78). The principal exponent of the sisila was Abu-Yazid al-Ishaqi of Transoxiana. In Ottoman Turkey the order was known as the Bistamiyya and in Iran and Transoxiona it was called the 'Ishqiyya.[1]

In the fifteenth century with the growing popularity of Naqshbandiyya order in Central Asia the 'Ishqiyya silsila paled into insignificance. Therefore, after the death of the Timurid Sultan Abu Said (855/1451-873/1469) Shah Abdullah, the enterprising son of Shah Husamu'd-Din, a descendant of Shaikh Shihabu'd-Din, 'Umar Suhrawardi, decided to leave that region and migrate to India, Shah Abdullah is credited with having changed the name of the 'Ishqiyya order to the Shattariyya.[2]

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[1] HSI, p.11, p. 151, Cf. J.S. Trimingham,The Sufi Orders in Islam, Oxford, 1973, pp.98-99.

[2] Ibid. p.152; For the detailed study of the thought and ideas of the Shattaris vide Irshadatul 'Arifin, translated byKhwajah Khan vide "Shattariyya" in the Encyclopaedia of Islam.

Shah Abdullah was probably born somewhere around Bukhara. There he was initiated into the 'Ishqiyya silsila by Shaikh Muhammad Arif.[1] From Bukhara he visited Nishapur, Iraq and Azerbayjan and then attracted by the fame of Shaikh Muzaffar Kattani Khalwati, (a *spiritual descendant of Shaikh Najmu'd-Din Kubra)* he returned to Nishapur. At Azerbyjan Shah 'Abdullah was instructed by a Suhrawardiyya Saiyid 'Ali Muwahhid.[2] From Azarbayjan he reached India early in the ninth/fifteenth century. From there we next find him in Manikpur and Jaunpur. At Manikpur Shah Abdullah was, however, impressed by Shaikh Husamu'd-Din and remarked to his disciples that the Shaikh was the only competent Sufi in India. Shah Abdullah also met Sayyid Muhammad Ashraf Jahangir Simnani.[3] Dr. Rizvi writes, at Jaunpur he initiated Shaikh Hafiz Jaunpuri. There the glitter and ostentation of the Shah's Sufis alarmed Sultan Ibrahim Shah Sharqi (1401-40). Shah Abdullah then went to Bengal. His Bengali Khalifah was Shaikh Muhammad 'Ala. In 890/1485 the Shah died and was buried in Mandu, south of the tombs of the Khalji Sultans of Malwa.[4]

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1. Ibid.
2. Ibid.
3. HSI, Vol11, pp.153
4. Ibid. p.154

Dr. Rizvi observed, Muhammad 'Ala who had originally refused the Shah's invitation to become his disciple, Then the Shaikh reportedly retired for a forty-day retreat (Chilla). During this period his deceased father appeared in a vision and told him that his ascetic exercises were useless as his spiritual future was then in the hands of a Sufi whom he had called 'the prattling fellow of Khurasan! So Shaikh 'Ala' left for Mandu and for three days stood outside the Shah's house. Finally, moved by Shaikh 'Ala's humility Shah Abdullah took him as disciple after obtaining a pledge that he would leave his ancestral sufic path and learn Shattariyya practices.[1] Later he was appointed a Khalifah.[2] Shaikh Ala's nickname was Qazin. Shaikh 'Ala' proved to be an enthusiastic exponent of the Shattariyya silsila in Bengal.[3] Dr. Rizvi says, his disciple and Khalifah Shaikh Zuhur Baba Haji Hamid, was a most loyal disciple and deeply devoted to the interests of his pir's family. After the death of Shaikh 'Ala' he cared for the Shaikh's son, Abu'l-Fath Hidaya-tulla Sarmast, traning him in the

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1. HSI, Vol. p.154
2. Ibid.
3. Ibid.

Shattariyya path. As soon as Shaikh Zuhur Baba Haji found that Shaikh Abu'l Fath was competent to succeed to his father's position as the head of the Shattariyyas, he transferred the Khirqa which had been given to him to Shaikh Abu'l Fath and withdrew from the Khanqah to lead the life of a retired dervish, enrolling himself Shaikh Abu'l Fath's Khalifa.[1] Shaikh Phul and Shaikh Muhammad Ghaus were the disciples of Shaikh Haji Zuhur. Shaikh Haji Zuhur also lived for a long time in Medina.[2] Dr. Rizvi writes, in June 1538 the Emperor Humayun, who was greatly devoted to the Shattariyyas, seized Bengal. He succeeded in persuading Shaikh Abu'l Fath to accompany him on his compaign against the Afghans. But on Safar 946/26 June 1539 the Emperor's powerful Afghan adversary, Sher-Shah, inflicted a crushing defeat on him at Chausa in Bihar. The imperial army fled; Shaikh Abu'l-Fath thereupon returned to Patna where he lived quietly until his death.[3] Shaikh Ruknu'd-Din was the son and successor of Shaikh Abu'l Fath. He was an alim and a leading Shattari. Among Shaikh Ruknu'd-Din's outstanding Khalifahs

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1. HSI, II,p.154
2. Ibid. p.155
3. Ibid.

was Shaikh Kamalu'd-Din Sulaiman Quraishi, a teacher of Ghausi Shattari, the author of the Gulzar-i-abrar.[1] Most eminent of the Shattari Shaykhs was Muhammad Ghauth of Gwalior (d. 1563), who combined extreme ascetism with affluence and who established contacts with Babur, Humayun, and Akbar successively.[2] For a time he lived in Gujrat, where the ulema critized some of his ascetic practices which they regarded as heterodox.[3]

THE NAQSHBANDI ORDER

Of all the major sufi orders in India during the 17th century the Naqshbandi order is the most important and was closer to orthodoxy than any other Suf orders.[4] It was originated in central Asia and was founded by Khwaja Ahmad 'Ata Yasavi (ob. A.D.1166),[5] whom the Turks respectfully refer to as Hadrat-i-Turkistan.[6] In the 14th

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1. HSI, II, p.155, Gulzar-i-abrar, f. 128 b.
2. Aziz Ahmad: An Intellectual History of Islam in India, p.43.
3. Ibid.
4. Prof. Nizami, K.A., Islamic Culture, Vol. 19 ,p.
5. For biographical account of the Saint, See Islamic Ansiklopedisi Vo. I, pp.210-215.
6. Shaikh Farid-u'd-Din 'Attar refers to him as Pir-i-Turkistan, Mantiq-ut-Tayar, (Bombay A.H.1297)p.132.

century, Khwaja Baha'd-Din Naqshband[1] a spiritual descendant of Khwaja 'Ata revitalized the silsilah and popularized it amongst the Turks and the Mongols of Central Asia.[2] Bahau'd-Din Naqshband or the painter was a native of Turkistan. He died in the year A.D.1398.[3]

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[1] The incident which led to the acquisition of this name (Naqshband) is described in the books of Indian Sufis as such:- One day, Amir Kalal, the spiritual guide of Khwajah Bahau'd-Din, ordered his disciple (i.e. Bahau'd-Din that he should paint the name of "Allah" in all pots which were in his possession. Bahau'd-Din carried out the order of his spiritual guide, but by chance many of his pots were left unnoticed and hence unpainted. A tell-tale came to know of this and accused him before Amir Kalal that he was disobedient. Amir at once sent for Bahau'd-Din and 'when he came, he was asked to give an explanation about this dilinquency. Bahau'd-Din replied to his master that he carried out his order to the letter. Amir could not believe his disciple and he asked him to show all the pots were painted with equal care and attention. When the exhibition was finished, Amir gladly addressed his disciple as "Ay Naqshband" or "O Painter". The mischief monger witnessed this miracle, and became ashamed of his conduct. Henceforward, Bahau'd-Din was called "the Naqshband" or the Painter and the order, he founded , was given the name of Naqshbandi.

(Cf. HSB, pp. 39 -40).

[2] Nafahat ul-Uns (Lucknow 1915), pp. 348-349.

[3] HSB, p. 20.

It was after him that this Silsilah came to be known as the Naqshbandi order. The tomb of this Saint is in Bukhara.[1] Unlike other silsilahs the Sufis of this order trace their origin after the Holy Prophet to the first Caliph Hazrat Abu-Bakr.

The first Saint of this order to come to India was Shaikh Baba Wali,[2] who, settled in Kashmir. His influence was localised mainly to Kashmir. But the most important Sufi of this order who came to India in the later part of the sixteenth century was Khwaja Baqi Billah (A.D.1563-1603). He was a descendant of Khwajah Ubaidullah Ahrar from his mother's side. Khwajah Baqi Billah was born in Kabul in 1563 A.D. and was educated and brought up in Kabul and Samarqand where he came in contact with the Naqshbandi Sufi Khwajah Amkangi and got his formal spiritual training under him. He finally settled in Delhi in the year 1599 and devoted all his time to the spiritual and moral uplift of the people. A large number of nobles as well as common men flocked to him. He was survived by two young sons namely Khwajah Khurd and Khwajah Kalan.

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[1] HSB, p.20

[2] Kalamat-i-Tayyabat, Malfuzat of Khwajah Baqi Billah.

Khwajah-Baqi Billah had the good opportunity of having among his disciples and admirers the two most important scholars and mystics of his times namely Shaikh Ahmad Sirhindi and Shaykh Abdul Haq Muhaddith Dihlawi. He died in Delhi in the year 1603 and is burried there.

It was through Shaykh 'Ahmad Sirhindi that actually the Naqshbandi order got its roots strengthened in the sub-continent. He had very soon became popular among the Muslim intelligentsia and masses through his mystical accomplishments and his important letters which were later on collected and compiled in three volumes. He opposed the erstwhile popular notion of Wahdatal-Wujud and called it un-Islamic. In its place he introduced a new philosophical idea called Wahdat al Shuhud. He opposed the popular Sufi saying "Hamaust (All is God). and.gave a new notion by saying Hama-as-ust (All is from God). According to him it was incorrect for a Sufi to say Ana al Haq (I am truth). The correct thing should be "Ana Abduh" (I am His creature). He aptly remarked "we believe in the nass (text of the Quran, not the fass (fusus al-Hikam); in the light of the victories of Madina (Quran) we may ignore the victories of Makka (ibn al Arabis al 'Futuhat al Makkiyah). He is considered as the most important Saint Scholar that India has ever produced, and undoubtely his writings and influence had checked the process of Islam in India being disintegrated into syncretic heresies. He had a large number of disciples who were trained in the Naqshbandi discipline by him and from whom we find that this order was popularized in various parts of India.

The Naqshbandi order was introduced into Bengal by Shaikh Hamid Danishmand Bengali who was a disciple and a Khalifah of Shaikh Ahmad Sirhindi. He was born in Mangalkot, Distt. Burdwan, got his formal education from Lahore. He met the Mujaddid at Agra. Originally he was not having any inclination for Sufism but in the very first meeting with the Mujaddid he was so much impressed by him that he became his devotee and went with him to Sirhind and completed his formal spiritual training under the Mujaddid who soon granted him Khilafat. The post of his Khilafatnama by Mujaddid 'Alfi-Thani is reproduced by Badruddin Sirhindi in his Hazrat al Quds Part II. Shaikh Hamid was much respected by emperor Shah-i-Jahan, who visited Mangolkot in 1642. It is said that the emperor went on foot from Jehanabad Village which was at a distance of six miles from Mangalkot. In this journey the Emperor had granted for the expenses of his Madrasah and Masjid a land which had an annual income of 80 thousand rupees. The Mosque adjacent to the grave of this Saint was constructed by the Emperor Shahjehan.[1]

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[1] Shaikh Ekram, Rood-e- Kawsar, p.463

In the Maktubat there are four letters written by Mujaddid-i-Alf Thani, to Shaikh Hamid Bengali.[1]

Having completed one year's of mystical training under the Mujaddid, Shaikh Hamid was permitted to return to Bengal to train disciples. Refusing the traditional offering of Khirqa, he begged the Mujaddid to give him one of his shoes. Holding it in his teeth he set out on the road to Bengal. After going some distance Shaikh Hamid put the shoe in his turban in place of a plume[2] when he reached Mangalkot (Bengal), built a cell near his house where the Mujaddid's shoe took pride of place. Shaikh Hamid died in 1050/1653 and is buried in his ancestral town Mangalkot in Burdwan District. The Mujaddid's shoe was placed in a niche near his grave and after some time it was put in the tank, adjacent to his grave in Mangal kot, Called Pir Pokhur. Shaikh Hamid's son Shaikh. Habib'ur-Rahman, succeeded him after his death.

Hamid Bengali and his disciples were instrumental in spreading Naqshbandi Sufi order in Bengal and reforming the religions & spiritual life of its people.

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1. Maktubat-i-Mujaddidi Alf Thani, Vol.1,Part.one Letter No.158,
Vol.1,Part.Two, Letter No.92,
Vol.II,Letter No.46
Vol.II,Letter No.84

2. HSI, Vol. II, p.230.

THE QADIRI ORDER

The founder of this order was the celebrated Hanbali Saint Shaikh Abdul Qadir Jilani (b.470/1077-78 d.561/1166) after whom this order is named.[1] It had its centre at Baghdad, The first Qadiri Saint to come to Inida was Abu'l Karim ibn Ibrahim al-Jili in the year 1388.[2] The next Qadiri Saint who visited India was

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[1] HSB, p.16,

[2] Studies in Islamic Mysticism by R.A. Nicholson, p.81. HSB, pp. 16-17; Abu'l Karim ibn Ibrahim al-Jili who was born in the year A.D. 1365, in Gilan or [illegible], a province South of the Caspean Sea. He was a great Sufi poet and a learned theosophical author whose "Insanu'l Kamil" or the Perfect Man" and " Nawadirul-Ayniyyah" or the "Rarity of Vision" still testify his wonderful ability as an independent Sufi thinker.

Shah Sayyid Nimatullah. He died in the year 1450 A.D.[1] The Sufi missionary work of Shah Nimatullah was properly completed by his son Shah Khalilullah and his grandson Mir Nuru'llah.[2] They became successful in establishing the Qadiri Order in the Deccan.

Muhammad Ghawth, another eminent sufi saint, came to India and established his mission at Uch in A.D. 1482, near Multan.[3] He was a direct descendant of Shaikh Abdul Qadir. He succeeded in his mission, died in the year 1517 at Uch,[4] where he permanently settled and left behind him a long chain of spiritual successors, many of whom were famous and certainly capable men. As example, Shaikh 'Abdu Qadir Thani (d. 1533), son of Muhammad Ghawth, Shaikh Hamid and his son Shaikh Musa, Shaikh Dawud (d. A.D. 1574), Shaikh Abu'l Mali, Shaikh Abu Ishaq (d. A.D.1577) Abdullah Rabbani and his son Ismail Gilani and Mir Muhammad or Miyan Mir (d. A.D.1635) the

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1. HSB, p.17; Tadhkirah, Part III, p.17
2. HSI, Vol. II p. 144
3. Tadhkirah, Part III, p.18
4. Ibid; (Majma al Bahrayn, (tran. and pub. by the Asiatic Society Bengal, Calcutta, 1929), introduction.

religious and spiritual guide of prince Dara Shikoh are worthmentioning.[1]

In India the Qadiri order too like other Sufi orders was divided into many sub-orders. Among them, the following were the principal ones:-

i) Niamatullah Shahi:- They had their origin in Sayyid Niamatullah.

ii) Bahlul Shahi:- The founder of this sub-order was Shaikh Bahlul Daryayi (d. A.D. 1575).[2]

iii) Qamisiya:- It had its origin in Shah Qamis (d. A.D. 1514) of Bengal.

iv) The Muqim Shahi:- This branch was founded by Sayyid Muqim Muhkam'ud-Din.

v) Nawshahi:- The origin of this Qadiri sub-order is ascribed to Shah Ma'ruf Chishti, Qadri (d.987/ 1579-80).

vi) The Mir Muhammad, commonly known as Miyan Mir.

Hadrat Shah Qamis was the founder of this order into Bengal.[3] He was one of the descendants of Abdul

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1. Tadhkirah, Part III, pp-17-26

2. Ibid., pp. 25 - 26.

3. Tadhkirah Awliya-i-Hind, op.cit; Part III, p.27; Sayyid Abdul Hai, Muslim Philosophy, p.168; HSB, pp. 153-154; HSI, II, p.145.

Qadir of Jilan, the founder of the Qadiri order. He had settled in Salar (Salurah) in the district of Murshidabad, Bengal, He made many disciples and many deputies in different parts of the country and his followers are known as "Qamisiyah" darvishes. Sayyid Abdu'r -Razzaq was his spiritual successor to propagate Islam in Bengal.[1] During the reign of Aurangzib (A.D. 1656 - 1707) Qadiri order gained popularity in Northern India and also in Bengal too.

Dr.Rizvi writes, the disciples of Diwan 'Abdur-Rashid of Jaunpur also established Qadiriyya centres in Bengal. During the seventeenth century, the most prominent Qadiriyya in Bengal was Mir Sayyid Muhammad Qadiri of Rajmahal, who was succeeded by Shah Nimatullah. Shah Nimatullah died in 1077/1666-67. He had a large number of disciples who propagated the Qadiriyya mystical practices in Bengal. One of these, Haji Shuhrat, raceived an encouraging reception at Aurangzib's court and was

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1. Tadhkirah Awliya-i-Hind, op.cit; Part III, p.27; Sayyid Abdul Hai, Muslim Philosophy, p.168; HSB, pp. 153-154; HSI, II, p.145.

assigned a village in Mathura. Haji Shuhrat settled in Mathura where he enjoyed the bounty of imperial favours.[1]

Hadrat Zakir Ali son of Sayyid Abdul Qadir Abdullah al Jili, the 29th direct descendant of Hadrat Abdul Qadir Jilani came to Bengal in the year A.H. 1180.[2] Hadrat Zakir Ali and his father were settled at Mangalkot in the district of Burdwan. Hadrat Abdullah al Jili, came to Bengal with his four sons namely Hadrat Zakir Ali al-Qadiri, Hadrat Raushan Ali al- Qadiri, Hudrat Gulam Husain al Qadiri and Hadrat Rajab Ali and other family members.[3] Hadrat Raushan Ali-al-Qadiri settled at Shahidganj in the district of Purnea. Hadrat Zakir Ali did pioneering work for the establishment of the Qadiriyya order in Bengal. He died in Mangalkot, and was buried there in A.H. 1192.[4] Tufail Ali al Qadiri son of Raushan Ali al-Qadiri became Sajjadanashin and preached the Qadiriyya order in Bengal. He was buried in Mangalkot.

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1. Rizvi, S.A.A., HSI, Vol.II , p.146.
2. Sayyid Abdul Hai: Muslim Philosophy, p.168.
3. Ibid.
4. Ibid.

At the death of his father his second son Sayyid Shah Meher Ali Al-Qadiri became Sajjadanashin. He was born in Midnapur in the year 1223 A.H. and died in A.H. 1285. The tomb of this Saint is in Midnapur. Hadrat Murshed Ali-Al-Qadiri became Sajjadanashin at the death ot his father. He was an eminent Sufi Saint and a scholar. He established a rich library and a Khanqah at Calcutta. The dargah of this Saint is in Midnapur. Sayyid Shah Ershad Ali-Al-Qadiri son of Hadrat Murshed Ali became Sajjada Nashin. He was known as Ghauthe Thani. He was born in 1301 A.H. in Calcutta. He died in 1953 A.D. and was buried in Midnapur.[1]

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[1] Sayyid Abdul Hai, op. cit., p. 169.

SUFI SAINTS OF BENGAL DURING THE THIRTEENTH CENTURY

SUFI SAINTS OF BENGAL DURING THE 13th CENTURY

The actual Sufi Missionary work in India (including Bengal) began from the closing years of the twelfth and beginning of the thirteenth centuries. Hence forward Sufi Saints of outstanding personality began to come to India one after another in quick succession. Hearty responses from all quarters of India came forth and Sufis soon found themselves amidst large number of disciples. Within a few centuries they, their disciples, the disciples of their disciples, were able to capture the imagination of large masses of people and propagated Islam. In this way, through the agency of both Indian and extra-Indian Sufis, Sufism was established in Bengal and other parts of India on a firm footing.

The life-sketches of the 13th century Sufi Saints in Bengal are as follows:

MAKHDUM SHAYKH JALALU'D DIN TABRIZI[1]

He came to Bengal after the Turkish Conquest of the country. Abd al-Rahman Chishti, in his Mirat al-Asrar[2] calls him Abul Qasim

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[1] Details about him will be obtained from: (a) Ayn-i-Akbari, Vol.II, p.406; (b) Akhbar al Akhyar, p.44; (c) Khazinat al-Asfiya, Vol.I, pp.278 ff. (d) Khurshid-i-Jahan Numa of Ilahi Baksh in J.A.S.B.1995

[2] Abd al-Rahman Chishti, Mirat al Asrar, Dacca University manuscript No.16 A.R./143, Folio 19.

Makhdum Shaykh Jalal Tabrizi. He settled in Pandua in the district of Maldah, where he died and is also buried there.[1] He was born in Tabriz in Persia. His first preceptor was Abu Said Tabrizi, and then after his death Shaykh Shahab al Din Suhrawardy.[2] Shaykh Abd al-Haqq Dehlawi has given an example of his extreme devotion to his respected teacher Shahab al Din Suhrawardy. Shahab al Din Suhrawardy often used to make pilgrimage to the holy city of Makkah and Shaykh Jalal Tabrizi used to follow him. As Shaykh Shahab al-Din was ill, he could not take cold food, Shaykh Jalal Tabrizi used to put a stove on his head, so that he could provide his teacher with hot food whenever he wanted.[3] When Shaykh Jalalud-Din Tabrizi reached Delhi, he was received by Sultan Shams al-Din Iltutmish (A.D. 1210 - 1236 A.D) and the Shaykh al Islam Nazim al -Din Sughra.[4] The Ain[5] informs us that Shaykh bore enmity

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1. Tadhkirah-i-Awliya-i-Hind, Mirza Muhammad Akhtar Dehlawi pt. 1.p.56

2. Akhbar al Akhyar, p.44; Ayn-i-Akbari, Vol.II,p.406; Khazinat al-Asfiya, Vol.I, p.278; Ghulam Ahmad Khan; Siraj al-Majlis (urdu translation of Khayr al-Majalis,a collection of malfuzat of Khwajah Nasir al-Din Mahmud, Chiragh-i-Dehlawi), Delhi, A.H. 1346, p.55, SHMB, p.92.

3. Akhbar al Akhyar, p.44; Khazinat al-Asfiya, Vol.I,p.478. Muslim Nizami: Irshad-i-Mahbub (Urdu translation of Fawaid al-Fawad-a collection of Malfuzat of Shaykh Nizam al-Din Awliya) Dehli ,pp.351 - 52,.SHMB,p.92.

4. Khazinat al-Asfiya, Vol.I,p.289.

5. Ain-i-Akbari, Vol.III, Jarrett, p.366.

against him and brought a few charges against him, one is that of incontinence with a disreputable woman.[1] But he was in good terms with Khwaja Qutb al Din Bakhtyar Kaki and Shaykh Baha al-Din Zakariya.[2] Through the miraculous power of Shaykh Baha al-Din Zakariya, the falsehood of the charge was proved." [3] This story has been related in the Tadhkira.[4] But Shaykh Jalal Tabrizi left for Bengal.[5] According to "Seka Subhodaya"(correctly Shaykh Subhodaya)[6] a later work attributed to Halayudha Misra, a courtier of King Lakshmana Sena (died sometime after A.D.1205,[7] the last King of the Sena Dynasty, the Saint came to Bengal before Muhammad Bakhtyar's Conquest, and foretold the impending Turkish attack on Lakshmana Sena's Kingdom.[8] It relates that the Saint was born in the Kingdom of Attava, his father's name was Kafur, and he was educated with the help of a rich merchant of the locality named Ramadan Khan and left home at the complicity of that merchant. He came to Bengal in Black robe, with a turban on head a bowl and an asa (stick) in hand. He established a Khanqah, where he used to feed thousands of poor, destitutes and travellers. According to Akhbar al-Akhyar, he converted at a look, a Hindu milkman of Badayun.[1] According to Shaykh Subhodaya, a number of miracles are ascribed to him, one night while the Shaykh was living in a forest, three tigers came, saluted him and went away.[2] Seeing his miraculous activities, the King (Lakshmana Sena) built a dargah and a mosque and made liberal grant of land for their maintenance.[3] Important facts of Persian histories have been strung together in UrduTadhkirah-i-Awliya-i-Hind, and we quote its account here: "When Jalal-'d-Din Tabrizi reached Bengal, he attracted the attention of all, and a monastery was built for him. He purchased lands to plant gardens thereon and then he dedicated the property by way of "waqf", so that thousands of travellers and permanent residents of the place (muqim) might be maintained. There had been a few ancient temples in that place. He demolished them by his miracles and erected a mosque in that very place and all the worshippers in the temples were converted to Islam."[4] The above account is supported by the following: "The Saint acquired considerable property in Pandua and elsewhere in Bengal, e.g. Deotala and this estate, which is known as "Bais Hazari (twenty two thousand), is still held by a "Mutawalli" for the benefit of "faqirs" and the poor. When Shah Jalal came to Bengal he began to destroy idols, and the numerous Chilla Khanahs"[1] of the Saint probably indicate the actual sites of former Hindu temples."[2]

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[1] *Akhbar al-Akhyar*, pp.44-45.
Khasinat al-Asfiya, Vol.I,pp.279,ff. Ghulam Ahmad Khan; *Khawajagan-i Chist* (including Urdu translation of *Fawaid al Salikin*, a collection of malfuzat of Qutb al-Din Bakhtyar Kaki), pp.129 ff.

[2] *Ibid*.

[3] *Ibid*.
[4] *Tadhkirah-i-Awliya-i-Hind*. Op.Cit. Pt.I p.56
[5] *Akhbar al Akhyar*, pp. 44 - 45.
Khazinat al-Asfiyah, Vol.I, pp.279 ff.

[6] Seka Subhodaya (dog-Sanskrit) -Edited by Dr. Sukumar Sen (Calcutta University) 1927 Hrisikes Series No.11, Chapter VI, p.31 and vide Editor's Introduction. Regarding the authenticity of the book see, Memoirs, pp.105-106.

[7] History of Bengal, Vol.I, Dacca University, 1943, p.225.

[8] Shaykh Subhodaya, Edited by Sukumar Sen, Calcutta, A.D.1927, p.7.

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[1] Akhbar al Akhyar, pp. 44-45.

[2] Shaykh Subhodaya, edited by Sukumar Sen, Calcutta, A.D.1927, p.11

[3] Ibid. pp.11 & 98-113.

[4] Tadhkirah-i-Awliya-i-Hind, Op.Cit,. pt. I, p.56

Jalalu-D-Din Tabrizi treated the poor with great consideration.[3] He preached Islam in Bengal more than twenty years and converted hundreds of people to Islam.[4]

There is a set of buildings in Pandua known as Bari Dargah or Shrine of Shah Jalal al-Din Tabrizi.[5] These buildings are, (a) one jami masjid ,(b) two Chillakhanahs, (c)one Tanur Khana (kitchen), (d) one bhandar Khana (store house) (f) Haji Ibrahim's tomb and (g) Salami darwazah (entrance gate). The original Shrine was built by Sultan 'Ala, al-Din Ali Shah (A.H. 742-43(1341-42) at the order of the Saint in dream.[6] The original mosque was also probably built by him, which was repaired by Shah Nimat Allah in

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1. Chilla Khanahs are places where Saints spent successively forty days and nights in fast, prayer and other devotional exercises.
2. Memoirs of Gaur and Pandua, by K.S. Abid Ali (Ed. by H.E. Stepleton), Calcutta, p.99.
3. Seka Subhodaya, Op.Cit, Chapter XVII.
4. HSB, p.166.
5. For details see, (a) Khurshid-i-Jahan Numa of Ilahi Bakhsh in J.A.S.B. 1895, pp.200-202, (b) Memoirs, pp.97-106.
6. Riyad, pp.94-95.

1075/A.D. 1664.[1] The Bhandar Khana was erected by one Chand Khan in 1084/A.D. 1673.[2] The inscription attached to the Lakshman Sena Dalan Shows that the astanah of Shaykh Jalal Tabrizi was repaired by one Muhammad Ali of Burji in 1134/A.D. 1722.[3] The inscription in Tamur Khana shows that it was built by one Sa'ad Allah in 1093/A.D. 1682.[4]

In Deotala, there is another chillakhana, which was given the name of Tabrizabad after the name of the Saint. Four inscriptions, referring to Tabrizabad have so far been discovered. (a) Inscription of Sultan Rukn al-Din Barbak-Shah,[5] dated 868/A.D. 1464. It records the erection of a Jami mosque at Tabrizabad by one Ulugh Murabit Khan; (b) a second inscription of the same Sultan.[6] The date is broken. It records the erection of a mosque in the blessed town of Tabrizabad, generally known as Deotala"; (c) One inscription of Sultan Nasir al-Din Nusrat Shah dated 934/A.D. 1547.[7] It records the erection of a mosque by one Shir Khan, "in the town of Shaykh Jalal Muhammad Tabrizi,"; (d) an inscription of Sulayman Karrani,[8] dated 978/A.D. 1571. It records the erection of a mosque "in the blessed town of Tabrizabad, known as Deotala."

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1. Memoirs, p.100. See. also J.A.S.B. 1895,p.201.
2. For inscription See, Memoirs, p.102
3. Ibid. p.103,J.A.S.B. 1895,p.201
4. Memoirs, p.104
5. Ibid,p. 169; J.A.S.B. 1874,p. 296. Blochmann has wrongly read Tiruabad.
6. J.A.S.B. 1874 فى القصبة المباركة تبرزاباد عرف ديوتلا
7. Memoirs, p.171: [فى البلاد شيخ] فى البلاد شيخ جلال محمد تبريزى is a mistake for (فى بلاد الشيخ) (See, Ibid, p.171, note).
8. Ibid.,p.170. فى القصبة المباركة تبريزاباد عرف ديوتلا

The above discussion strengthens the idea that Jalalud-Din Tabrizi was born at Tabriz and his name was Shaykh Jalal al-Din Tabrizi. His original name might have been Abu'l Qasim, as found in Mirat al Asrar.

The place and the date of death of the Saint is a matter of controversy. According to Akhbar al-Akhyar[1] he is lying buried in Bengal, but according to Abu'l Fadl, he died in Deo Mahal,[2] identified with Maldive islands.[3] According to Khazinat al-Asfiya he died in 642/A.D.1244,[4] while according to Tadhkirat-i-Awliya'-i Hind, an Urdu biography of the Saints, he died in 622/A.D. 1225.[5]

SHAH SAFIU'-D-DIN

The tomb of this Saint is situated in Pandua in the district of Hughli. He was the son of Barkhurdar, a noble of the court of Delhi. His mother was the sister of Emperor Piroz Shah.[6] According to the tradition[7] current at Pandwah has ~~it that~~, Shah Safiu'd-Din came to Bengal for the cause of Islam. In the village of Mahanath in Hughli Pandav Raja lived, who was very powerful and antagonistic towards the Islamic faith. A few years

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1. Akhbar al-Akhyar, p.46
2. A'yn-i Akbari, III, p.406
3. J.A.S.B. 1895, pp.230 ff; 1873, p.260
4. Khazinat al-Asfiya, Vol.1, p.283; J.A.S.B.-1873, p.560;
5. Mirsa Muhammad Akhtar Dehlawi: Tadhkirahi Awliya-i-Hind, Part I, p.56.
   Enamul Haq: Bange Sufi Prabhava, Calcutta, A.D.1935, p.96.
6. Bengal District Gazetteers: Hughli, 1912,p.297, ff.; Proceedings of the Asiatic Society of Bengal, 1870,pp.123-25,HSB, p.194.
7. Ibid.

after Saint's settlement there, quarrel broke out between the Saint and the King over the sacrifice of a cow on the occasion of the circumcision of a boy. The King ordered the infant child to be slain as a sacrifice to the goddess Kali in the presence of the poor Saint. The royal order was carried out accordingly and the helpless Saint then left the Kingdom of the Raja for Delhi to relate this harrowing tale to his maternal uncle Emperor Firoz Shah who sent a large army against the King under the command of Jafar Khan Ghazi.[1] But before he left Delhi for Bengal, he went to Panipath, where his spiritual guide Bu Ali Shah Qalandar was living, to ask of his blessings on the eve of this holy expedition. Bu Ali Shah Qalandar heartily blessed him and hailed him as the conqueror of the infidels. In the war that followed, the Hindu King was defeated. Enamul Haq says, while fighting with the enemies, Safiu'd-Din received a mortal wound which caused him to die on the spot.[2]

The tradition refers the following persons. King Firoz Shah, Bu Ali Shah Qalandar and Zafar Khan Ghazi. These three persons are said to have been contemporary with Shah Safiu-d-Din. Let us now examine whether these three persons were contemporary with each other.

As the tradition refers to Firoz Shah, Blochmann identifies him with Jalalal-Din Firoz Shah Khalji of Delhi, who reigned for five years from 1290 A.D. to 1295 A.D. and also according to the tradition Bu-'Ali Shah Qalandar died in 724/A.D. 1324.[1] Jafar Khan Ghazi has been described in the present tradition as the commander of Jalalu-'d-Din Khilji and the conquerer of Pandua. There is a historical person named 'Ulugh-i-Azam Humayun Ja'far Khan Bahram Itagin , who conquered Saptagrama,the capital of the Southern Part of Bengal during the Ruknu-'d-Din Kaykayus Shah (1291-1302 A.D.) the Sultan of Gaur.[2] At Saptagrama, he built a mosque in the year 698 A.H. =1298 A.D. The inscription inlaid with wall of the mosque records that when he conquered the place, he erected this mosque and celebrated his victory over the Hindus by giving away wealth in charity to the Muslims.[3] On the confluence of the Ganges and the Sarasvati at Tribeni was a temple built of stone, in which Jafar Khan was buried.[4] In the year 713 A.H. =1313 A.D., Jafar Khan founded a collge in the city of Saptagrama near Tribeni[5] and in the same year, his tomb was erected within the old Hindu Temple Triveni.[6]

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[1] J.A.S.B. Vol. XVI, 1847, pp.394-97; J.A.S.B., 1870, p.287; J.A.S.B. 1909, p.248-51.

[2] HSB, p.195.

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1. Proceedings of the Asiatic Society of Bengal,1870, p.125.
2. Proceedings of the Asiatic Society of Bengal, New Series, Vol. V., p. 248; Banglar Itihas, Rakhaldas Banerji, Vol.II, p.87.
3. Journal of the Asiatic Society of Bengal, Vol.XXXIX,1870 Part I,pp. 285-286; Banglar Ithias, Op.Cit.Vol. II, p.88.
4. Banglar Itihas, op.cit. Vol.II p.87
5. Ibid. p.89; Journal of the Asiatic Society of Bengal, Old Series, Vol XXXIX, 1870,pt.I, p.287.
6. Journal of the Asiatic Society of Bengal, 1870, Old series, Vol. XXXIX, 1870, pt. 1 p.289.

From this, it will be clearly seen that all three persons, viz. Bu'Ali Shah Qalandar, Jalalu'd-Din Firoz Shah and Jafar Khan Ghazi were contemporary with each other. The above evidences, therefore, made Shah Safiu'd-Din contemporaneous with Bu'Ali Shah Qalandar, Jalalu'd-Din Firoz Shah and Jafar Khan Ghazi and it is also very likely that he first conquered Pandua sometime between the year 1290 and 1295 A.D. and then he conquered Saptagrama in 1298 A.D.

SHAH 'ABDULLAH KIRMANI

The tomb of this great Saint is situated at Khustigiri in the district of Birbhum. According to Tadhkirah,[1] Shah 'Abdullah Kirmani was a Bengali by birth and was a disciple of Khwajah Mu'inu-d-Din Chishti. He formed a new group or a sub-order of the main Chishti order called the Kirmanis. This sub-order became very popular in Western Bengal and other parts of India.

The date, anecdote and account recorded elsewhere[2] and the local tradition is this that he was born in Kirman, a city in Persia, in his very early life, he came to India and became a disciple of Shah Arjani(d.1630 A.D.) in Patna. Shah Arjani ordered him to go to Bengal. Shah Arjani also gave him a tooth-pick of Chambeli wood telling him to remain at that place where he found the tooth-pick to be fresh and green. Shah

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[1] Tadhkirah-i-Awliya-i-Hind pt.1, p.103.

[2] (i) Proceedings of the Asiatic Society of Bengal,1870,p.307.
(ii) Bengal District Gazetteers -Birbhum, 1910, p.120.

Abdullah reached Bengal and stayed at Bargaon, near Bhadia, where he performed several miracles. But as the tooth-pick remained dry, he then left the place for Khustigiri. One night he put the tooth-pick into his pillow and slept, when he awoke, he found his tooth-pick was fresh and green. He planted the tooth-pick and it soon became a large tree, which is still seen.[1] According to Tadhkirah, he was alive in the year 1236 A.D. and he was one of the early Saint's of India. He also converted a large number of people to Islam. Shah Abdullah is especially renowned for the powers which he had over serpents, and now-a-days in Birbhum, Bankura, and Burdwan his name is repeated in formulas of enchantment.[2]

BABA FARIDU-'D-DIN SHAKRAGANJ

Baba Farid is known in Bengal for a fountain, besides the hillock at Solak-Bahar,[3] situated within a mile north of Chittagong. This fountain is widely known as "Shaykh Farider Chashamah" or the Fountain of Shaykh Farid. Owing to its traditional association with Shaykh Farid, people visit this sacred fountain and take its water home to serve the purpose of holy water and of medicine for various ailment.[4]

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1. Bengal District Gazetteer-Birbhum, 1910,p.120.
2. Ibid. p.120.
3. HSB, p.239.
4. Ibid., p.240.

According to the local tradition,[1] this Shaikh Farid was the spiritual guide of Nizamu-'d-Din Awliya (1236-1325 A.D.). There is a tradition still current in some parts of the district of Faridpur that the name of the district and town of Faridpur was given after the name of Shaikh Farid, who once visited the district and converted the people to Islam. A small tomb, which was probably made to commemorate the name and activities of the Saint, is still seen in the town of Faridpur. Both Hindus and Muslims give offerings to it in fulfilment of their vows.[2]

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[1] HSB, pp.240-241.

[2] Haq, Enamul, HSB, p.243.

CHAPTER - IV

SUFI SAINTS OF BENGAL DURING THE FOURTEENTH CENTURY

SUFI SAINTS OF BENGAL DURING THE 14th CENTURY

From the beginning of the thirteenth century upto end of fourteenth century A.D. Sufis from Northern India and other parts of the country, began to flock to Bengal. During this century, a number of Sufi orders and sub-orders of Northern India were introduced into Bengal by the deputies of the Northern Indian Saints. Incessant influx of the Sufis and their continual missionary propaganda produced the expected result of popularising Islam among the indigenous people who ultimately embraced it in large numbers. It is quite apparent that one of the causes of overwhelming majority of Muslim population in East Bengal (Present Bangladesh) is this incessant Sufi propaganda among the masses.

Sufi Saints of the 14th century who propagated Islam in Bengal are given below:

SHAYKH AKHI SIRAJU'D-DIN BADAYUNI

He was born at Badayun in Oudh.[1] He had long connections with Bengal as his mother used to live here.[1] He was one of the famous Khalifahs of Shaykh Nizam al-Din Awliya of Delhi.[2] Akhi Siraj, in his boyhood came to Shaykh Nizam al-Din, who handed over to Fakhr al-Din Zarradi to teach.[3] The teacher gave him the title of 'Uthman.[4] He read Kafiyah, Mufussal, Quduri and Majma al Bahrayn under Mawlana Rukn al Din.[5] When Akhi Siraju'd-Din completed his education, Nizamu'd-Din Awliya conferred on him the Khiraqah-i-Khilafat or the cloak of spiritual succession and commissioned him to go to Bengal to preach Islam.[6] After the death of his teacher in the year 1325 A.D.[7] he came to Bengal and began preaching in Gaur and Pandwah and soon many Sultans of Gaur became his disciples.[8] Shaykh 'Ala al Haqq was his chief disciple.[9] Shamsu-'d-Din Ilyas Shah (1339-1358) who was contemporary with Akhi Siraju'd-Din.[10] 'Ala'u'd-Din Ali Shah (1339-1345) too was his another contemporary.[11]

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[1] Khazinat al Asfiya, Vol.1, op.cit. pp.357-358; Memoirs, p.91

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1. Akhbar al-Akhyar, p.86; Memoirs, p.91
2. Ibid, p.86. Amir Khurd: Siyar al Awliya, Urdu translation of Ghulam Ahmad Khan, Muslim Press, Delhi,pp.287-88.
3. Ibid; p.87; Amir Khurd. op.Cit. p.288.
4. Ibid; p.87; Amir Khurd:op.cit. p.288
5. Ibid; Amir Khurd: op.cit. p.288
6. Ibid; Tadhkirah-i-Awliya-i-Hind, op.cit., pt.1,p.112.
7. Memoirs of Gaur and Pandua, op.cit., p.91
8. Contributions to the Geography and History of Bengal Blochmann (1873),p.52.
9. Akhbar al-Akhyar, pp.87; Amir Khurd, 143.
10. Riyadu-'s Salatin (Bibliotheca Indica) -Tr.Abdus-Salam
11. Ibid; pp.87-98.

Shaykh Nizam al-Din Awliya used to call him a'ina-i-Hindustan (Mirror of India).[1] It is said that he buried the robes, that he received from his teacher, at a place in Gaur, and ordered his disciples to bury him near the grave of his robes.[2] The Akhi Siraju-'d-Din died in Gaur, in A.H. 758/A.D.1357.[3] His tomb is lying at the norht-west corner of the Sagar dighi in Gaur.[4] The following inscriptions recording the erection of a gate way to his tomb have so far been discovered:-

(a) Inscription of Sultan Ala al-Din Husayn Shah dated 916/A.D.1510.[5]

(b) Inscription of Sultan Nasir al-Din Nusrat Shah dated 931/A.D. 1524-25.[6]

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1. (i) Tadhkirah-i-Awliya-i-Hind, op.cit., pt.I, p.112.
   (ii) Memoirs of Gaur and Pandua, op.cit., p.91.
   (iii) Contributions to the Geography and History of Bengal- Blochmann (1873), p.52.
2. Akhbar al-Akhyar, p.87. Amir Khurd.op.cit., p.288.
3. Ibid; Khazinat al Asfiya, Vol.I, p.358.
4. Memoirs, p.90.
5. Memoirs, p.90.
6. Memoirs p.91.

SHAH BADR ALAM

The name of Badar Pir is associated with dargahs of various places. In Chittagong there is a dargah which go by different names 'Badar Alam,' 'Badar Muqam,' 'Badar Pir,' 'Badar Awliya', 'Badar Shah' and 'Pir Badr.'[1] His tomb lies to the Southern side of Bakhsi Bazar -a market situated at the middle of the town. His tomb is a place of veneration to all people Hindus, Muslims, native Christians and Buddhists. Traditionally the name of Badar Pir is associated with the spread of Islam in Chittagong.

There is a dargah of one Pir Badar al-Din in Hemtabad, Dinajpur district. According to tradition he came to preach Islam, while a certain Hindu King named Mahesa was ruling there. Being oppressed by the Hindu King, the Pir begged for help to Sultan 'Ala'al-Din Husayn Shah. The Sultan helped him; the result was the defeat of the Hindu King and the spread of Islam in the region. People locate the Husain Shahi Takht (throne of Husayn Shah) and the place of Mahesa in the ruins not far from Hemtabad.[1]

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[1] Eastern Bengal District Gazetteers: Chittagong. For earliest reference to Badr 'Alam in Bengali literature see, Dawlat Wazir Bahram Khan: Laili Majnu edited by Ahmad Sharif, Bangla Academy, Dacca, 1957, p.9

There are also two other tombs situated in Kalna, in the district of Burdwan, one of Majlis Sahib and other of Badar Sahib.[2] It is said that they were two brothers, who came to Bengal to preach Islam. Between the two tombs, which are a part by a mile, People offer them clay horses, fruits, sweets and flowers.[3]

Pir Badar al-Din has become a legendary figure in the imagination of the people. The sailors of East Bengal take the name of Badar Pir even to-day when they apprehend any danger.[4] Pir Badar al-Din is said to have arrived at Chittagong floating upon a stone slab.[5] The local

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Translation

"The sight of the city of Fathhabad (Fateyabad) fulfils the desire of one (who desires to look at it; it is better known as Chatigrama. In beauty it is like Amaravati and it is inhabited by many virtuous and honest men. It is near the sea (literally saline water on the bank of the river Karnaphuli. The city is heavenly. It is surrounded by hills and hillocks. Here in (lies) Shah Badr Alam."

1. Bengal District Gazetteers: Dinajpur, 1912,p.20
2. Haq, Enamul; Bange Sufi Prabhava, Calcutta, 1935,pp.132-33.
3. Karim, Abdul, SHMB, p.115.
4. Haq, Enamul: Muslim Bangala Sahitya, Pakistan Publications, Dacca, 1955, p.23; Eastern Bengal District Gazetteers; Chittagong, 1908, p.56
5. Ibid.

tradition is that Chittagong was at that time the abode of fairies and hobgoblins and no one could live there. Pir Badar al-Din begged a space for his lamp. This was granted but when he lit it, its magic power was so great that the spirits were frightened away. In the local dialect the lamp is called Chati and people believe that the name Chatigrama took its origin from the lamp of Badr Pir. There is a hillock in Chittagong town called Chati pahar (hillock of lamp) where pir Badar lit his lamp. Candles are offered there by people, Hindus and Muslims and they are kept burning at night.[1]

Dr. Enamul Haq says "parir pahar" or the "Hill of the Fairies" was the seat of the Maghs (Fairies) of Arakan, who brought untold miseries on the inhabitants of Chittagong and sea-coast districts of Southern Bengal, not only by their piratical habit, but by many other inhuman practices such as the acts of Kidnapping, incendiarism, carrying away cattle, and complete devastation of paddy fields."[2]

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1. Hamid Allah Khan: Ahadith al-Khawanin, Calcutta, A.D.1871, pp. 27 ff. Eastern Bengal District Gazetteers: Chittagong, pp.56 -57.
2. Haq, Enamul: HSB, p.245

The earliest archaeological evidence of the administration of Chittagong by the Hindus is a copper plate discovered in Nasirabad and executed in 1243 A.D., by one of the Vaisnab Rajas, Deva by name.[1] "This copper-plate shows that, during the beginning of the thirteenth century A.D., Chittagong was under the Hindu administration, yet it can-not be said with precision that inhabitants of Chittagong were safe from the rapacious hands of the Arakanese, under the Hindus. We definitely know that from the beginning of the Turki Conquest of Chittagong (first half of the fourteenth century) upto the middle of the Mughal period Chittagong was not throughly cleared off of the Maghs. So, we may fairly presume, that while Badr Pir came to Chittagong, the district was under Maghs and he came in collision with them and drove them away from the town".[2]

The following four lines are found in connection with Badr Pir in one of the ballads of Eastern Bengal Ballads.

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1. "Notes on the Chittagong Copper-Plate" J.A.S.B., Part-I. 1874.

2. Haq, Enamul: HSB, p.246.

শিরের উপরে মানম চাটি-পীর বদর ।।

Translation:

"I pay respects to all of the four directions
and then make up my mind to address the audience.
I bow before the eighty thousand Pirs, who are
over my head.
I declare my obedience to the eighty
thousand Pirs and faith in nine lakhs of Prophets.
I obey Pir Badr of Chittagong who is over my head."[1]

The following description of the first conquest of Chittagong by a Muslim general Kadal Khan Ghazi was recorded. It runs thus:

কায় মনে প্রণাম করি বারে বার ।
কাদলখান গাজি মনে স্মরণের সার ।।
যার রণে পড়িল অসংখ্য রিপুগণ ।
ভয় কেহ মজিলেক সমুদ্র গহন ।।
এক শরে হইল সাহস্র প্রাণহীন ।
রিপু জিনে চাটিগ্রাম কৈলা নিজাধীন ।।

... ...

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[1] Abdul Karim: Bangla Prachin Punthir Vibran (B.S. 1321) Pt. 1. p.157.

বৃক্ষতলে থাকিলেক কাফেরের গণ।
সেই বৃক্ষ বেড়ি সবে করিল নিধন ॥
তান এক মিত্র ভাঙ্গিলেক চাটেশ্বরী।
মুসলমান হৈল সব চাটিগ্রাম পুরী ॥

Translation:

I repeatedly pay my honour with heart and soul
to Kadal Khan Ghazi who is Known to be the best
man in the world.

In the fight with him, innumerable enemies fell,
some of the drowned in the Sea and some of them took
shelter in the forest.

Thousands were killed by the order of the man
(Kadal Khan), Being victorious over the enemies,
he subjugated Chittagong.

... ...

(After the defeat), the infidels assembled under a tree,
He felled it and killed all of them.

... ...

One of his companions, broke the image of Chattesvari
And converted the people of the town of Chattigram to Islam.[1]

After the victory while Kadal Khan Ghazi was returning to his camp (or house), he met with a number of Saints among whom Haji Khalil and Badar Alam were prominent. He took them with him and entertained them in his camp. This incident has thus been described in the manuscript:

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[1] Bengali M.S. dated Hijri 1055=1646 A.D.

"একাদশ মিত্র সঙ্গে,
কদলখাঁ গাজি রঙ্গে,
দুই পীরে বাড়ি লই গেলা।
হাজি খলিলকে দেখি,
বদর আলম সুখী,
যারে যারে আগুসিলা ॥"

Translation:

"Accompanied by eleven companions, Kadal Khan Ghazi brought the two saint friends to his house (Among those eleven men, Haji Khalil was one). While Badr Alam saw Haji Khalil, he became very glad.(Badr received Haji Khalil) while other received others."

From the above description, it will be seen that Kadal Khan Ghazi was the first Muslim conqueror of Chittagong, and one of his friends broke the image of the Chatteswari and converted the whole population of the town to Islam. This man was Badr Alam.

The earliest archaeological remains of the Muhammadan period in Chittagong, are magnificient mosque at Hat-hazari, twelve miles north of Chittagong town and silver coin of Jalalu-'d-Din. The inscription attached to the mosque records that it was built during the reign of Ruknu-'d-Din Barbak Shah (1459-1474)[1] and a coin struck in the Chittagong Mint dates 1430 A.D.[2] But from the history of Shihabu-'d-Din Talish, written in the last part of the seventeenth century, we came to know that Chittagong was first conquered in or about the year 1340 A.D., by the Muslims, during the reign of Fakru-'d-Din Mubarak Shah.[3] This fact is supported by the records of Ibn-Batutah's travel to Bengal. He visited Chittagong during the cold weather of 1346-47 A.D. and he saw the port of Chittagong was under the government of Fakhru'd-Din.[4]

From the above discussion, we may say that Chittagong was first conquered by the Muslims in the year 1340 A.D. The expedition was led by Kadal Khan Ghazi who was probably

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1. East Bengal District Gazetteers, Chittagong, 1908, pp. 22 and 185.
2. Catalogue of Coins in the Indian Museum, Vol.II, Part-II, p.163 No.110
3. East Bengal District Gazetteers, Chittagong, 1908, pp.20-21.
4. Coins and Chronology, of the early Independent Sultans of Bengal -N.K. Bhattasali (W. Heffer and Son, England, 1922, pp.143-149.

the general of Fakhru-'d-Din Mubarak Shah.[1] We came to know that in Chittagong Kadal Khan Ghazi met Pir Badar Alam. We are therefore of the opinion that Pir Badar Alam was alive in the year 1340 A. D. and he was contemporary of Fakhru-'d-Din Mubarak Shah.

Dr. Enamul Haq writes, "that Badr Shah was alive in in the year 1340 A.D. is supported by another authentic proof and that is the discovery of an inscription preserved in the tomb of Muhsin Awliya. According to this inscription the Saint Muhsin died in 88 A.H.= 1397 A.D."[2] Muhsin Awliya was one of the companions of Pir Badr.[3] Hence it is not at all improbable that Muhsin Awliya died 57 years after Badr Shah.[4]

Only a flimsy basis of boat-men's respect adoration for him, Mr. E.A. Gait (vide Bengal Census Report, 1901) advanced a whimsical theory that Pir Badr is identical with Khwajah Khidr, a mythical person of the Arabs.[5]

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1. Haq, Enamul: HSB,p.250
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.

Dr. Wise identifies Badr Shah of Chittagong with one Badru-'d-Din Badr-i 'Alam of Bihar.[1] This Saint of Bihar died in 1440 A.D. and is said to have lived in Chittagong for some time.[2] On the authority of Dr. Wise and Blochmann, Shamsu-'l-Ulama Hidayit Husayn too identifies Pir Badar with the Saint of Bihar.[3] Dr. Abdul Karim also identifies Badar Shah of Chittagong with Badru-'d-Din Badar-i-Alam of Bihar.[4] All they based their views on the similarity of names, but we can-not identify two men of different ages to be one. As the evidences, we have produced, provide us with sufficient grounds to reject their suppositions. Badaru-d-Din- Badar-i- Alam of Bihar may have visited Chittagong at a date much later than Pir Badar Alam.

Shihabu-'d-Din Talish, the Persian historian of Chittagong writes, - "On a height within the fort (this fort

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1. East Bengal District Gazetteers, Chittagong, 1908, p.56
2. Contributions to the Geography and History of Bengal - Blochmann, p.94.
3. Encyclopaedia of Islam Vol.I., First ed.p.559.
4. Karim, Abdul: SH MB, pp.114-115.

is now not in existence, but the place where it was situated is now called "Andarkilla" or Inner Fort) is a tomb, known as the 'Astanah' of Pir Badr, the attendants of the shrine perform prayer and fast. The Magh infidels have settled some villages in 'waqf' on this tomb, they make pilgrimages to the holy deed and offer presents.[1]

The death-anniversary of the Saint is still held on the 29th of Ramadan,[2] every year. When Pir Badar Ala died, we do not know. The tomb of Pir Badar was all along an object of veneration to all classes of people.[3]

QATTAL PIR

According to the local tradition, Qattal Pir came riding on a Katal or Katla fish with Badar Shah and hence he was called Katal Pir.[4] As all the people are of unanimous opinion that the Saint was contemporary with Badar Shah, we can not reject it, unless other historical evidences go against it.

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[1] East Bengal District Gazetteers -Chittagong, 1908 p.176.

[2] Haq, Enamul, HSB, p.251

[3] Ibid.

[4] Ibid. p.252

He was one of the companions of Badar Shah who fought with the Maghs and perhaps he was a great fighter and hence was called "Qattal", in the deviated form "Katal" to mean "a brave warrior", in Arabic.[1]

Kattalganj -Katalganj is situated on the northern boundary of the Chittagong municipality where Katal Pir was first interred and named after whom. We do not know his real name nor we know when he died.

SHAYKH AL-MASHA'IKH MAKHDUM SHAYKH JALAL MUJARRAD BIN MUHAMMAD OF SYLHET

The dargah of this great Saint is in the district of Sylhet. This saint must be distinguished from Shaykh Jalal al-Din Tabrizi discussed before. In the "Travels of Ibn-Batutah" we find that the famous Traveller met with one great Saint Shaykh Jalal-'d-Din in the mountainous tracts of Kamru (Kamrupa)[2], which he went to visit from Sadkawan (Chittagon). He "once calls the Saint Tabrizi which shows that he was not sure, no proper distinction has been made between the two. On the evidence of inscriptions,

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1. HSB, p.252.

2. Coins and Chronology of the Early Independent Sultans of Bengal, - N.K. Bhattasali (W. Heffer S. Sons, England, 1922), p.138.

we are justified in talking of Shaykh Jalal al-Din Tabrizi on the one hand and Shaykh al-Masha ikh Makhdum Shaykh Jalal Mujarrad bin Muhammad on the other.[1] This last Saint is said to be Kunyayi i.e. hailing from Kunya in modern Turkey in another inscription.[2]

This epigraphical evidence is corroborated by the account of the saint given in Gulzar-i-Abrar of A.D. 1613, which is based on an earlier account of Shaykh 'Ali Sher's Sharh-i-Nuzhat al-Arwah.[3] "He was a Turkistan born Bengali. He was a Khalifah of Sultan Sayyid Ahmed Yesvi. It is said that one day he represented to his bright souled Pir that his ambition was that just as with the guidance of the master he had achieved a certain amount of success in the Higher (Spritual) Jihad, similarly with the help of his object fulfilling courage he should achieve the desire of his heart in the Lesser (material) Jihad, and wherever there may be a Dar-ul-Harb, in attempting its conquest he may attain the high rank of a Ghazi or a Shahid. The revered pir accepted his request and sent 700 of his senior fotunate of his disciples (may they be honoured!) along with him. Wherever they had a fight with the enemies, they unfurled the banner of victory. Even more remarkable was the fact that in these far-flung compaigns they had no means of subsistence, except the booty, but they lived in splendour. Whenever any valley or cattle were acquired, they were entrusted to one of the accompanying saints and he was charged with the responsibility of propagation and teaching of Islam. In short, he (Shaikh Jalal'd-Din reached Sirhat (Sylhet), one of the areas of the provice of Bengal, along with 313 person. Raja Gaur Govind who was the master of one lakh foot soldiers and many thousand horsemen, was the ruler of that place. He was very powerful as compared with this small group, which in comparison with his huge army was not even like Salt in bread. When, however, the battle was joined, the manifestation of the verse (With the grace of God the few attained victory over the many) became visible and the idolater took to flight, taking with him only his life to Hell. All the region fell into the hands of the conquerors of the spiritual and the material worlds. Shaikh Mujarrad, making a portion for everybody, made it their allowance and permitted them to get married. In that distribution the town fell to the share of Shaikh Nurul Huda Abul

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[1] Memoirs, p.102, J.A.S.B. 1922, p.413, Plate IX., Dacca Review, August, 1913, p.154.

[2] J.A.S.B. 1873, pp. 293-94. Journal of the Asiatic Society of Pakistan, Vol.II, 1957, p.207.

[3] Ivanow: Descriptive Catalogue of the Persian Manuscripts in the Asiatic Society of Bengal, Calcutta, Asiatic Society Work No.240, Journal of the Asiatic Society of Pakistan, Vol.II, 1957, p.64, pp.96-108.

Karamat Saidi Husaini. He became a house-holder, begot children and Shaikh Ali Sher, who was one of his descendants, has narrated this account in the introduction of his commentary on Nuzhatul Arwah."[1] Mr. Ikram[2] points out that "Shaikh Jalal was not a native of Yemen and did not belong Suhrawardi order. His Spiritual guide, Sayyid Ahmed Yesvi was an important Saint of the order of the Khwajas of Turkistan (which later developed into the Naqshbandi order) and finds prominent mention in Rashhat of Mulla Husain Wa'iz Kashifi. He was contemporary of Hadrat 'Azizan Khwaja 'Ali Ramtini, who died in 715 A.H. (1315-6 A.D.). Kashifi's account of Khwaja Ali Ramtini shows that he lived in a period of great confusion and disorder-presumably owing to the Mongol invasion - and Shaikh Jalal's urge for Jihad may very well have been a reaction against those conditions and Mongol aggression in Muslim lands."

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1. Gulzar-i- Abrar, quoted and translated in Journal of the Asiatic Society of Pakistan, Vol.II, 1957, p.66.

2. Journal of the Asiatic Society of Pakistan, Vol. II, 1957, p.68.

From the account of Ibn-Batutah we are sure that the Saint to whom he met he was Shah Jalal of Sylhet. Ibn Batutah visited Bengal about the year 746 A.H. = 1345 A.D.[1] When in the next year, he went to China, he heard the news of Shah Jalal's death. So if there is any truth in the account of Ibn Batutah then Shah Jalal of Sylhet must have died in 1346 A.D.[2]

The above date of Shah Jalal's death is supported by other epigraphical records. Up till now three Arabic inscriptions have been discovered from the buildings around the tomb of Shah Jalal in Sylhet. The first one belongs to the reign of Abul-Muzaffar Yusuf Shah the son of Barbak Shah. It bears no date of execution and records no reference to the Saint Shah Jalal.[3] Therefore it carries no weight for our present purpose. The second one was inscribed in the year 911 A.D. =1505 A.D., during the reign of Husayn

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1. Coins and Chronology of the Early Indpendent Sultans of Bengal, - N.K. Bhattasali (W.Heffer S. Sons , England, 1922), pp.143-144.
2. Ibid., p.150
3. Contribution to the Geography and History of Bengal, Blockmann, (1873) p.69.

Shah (1493-1519). It records[1] that the building to which the inscription was attached, was erected by the order of the Saint Shaykh Jalal Mujarrad Kunyayi to one Khalis Khan the wazir of the district Mu'azzanabad.[2] If according to the state ment of Ibn-Batutah, Shah Jalal died in 1346.A.D. then how could he order in 1505 A.D. for the erection of the building recorded in the inscription ? Surely this order was an order in dream like many others, we often hear of.[3] Third inscription will clearly show that Shah Jalal was not alive to order for the erection of a building in 1505 A.D.

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1. English translation:

In the name of God, the merciful and the element. He who ordered the erection of this blessed building attached to the house of benefit (Sylhet) -may God protect it against the ravages of time! Is the devotee, the high the great Shaykh Jalal Mujarrad Kanyayi (the hermit of Kaniya) -may God the Almighty Sanctify his dear secret! It was built during the reign of Sultan 'Ala'u-'d-Dunya wa-'d-Din Abu-l-Muzaffar Husayn Shah, the King, by the great Khan, the exalted Khaqan, Khalis Khan, Keeper of the wardrove outside the places, commander and wazir of the district of Mu'azzamabad, in the year 911 A.H. =1505 A.D.

2. Contribution to the Geography and History of Bengal, Blochmann (1873)p. 85.

3. Haq, Enamul, HSB, p.223.

The translation of the third inscription runs thus:
"In honour of the greatness of Shaykh-u-'l-Mashaikh(?) Mukhdum Shaykh Jalal Mujarrad son of Muhammad."

"This first conquest by Islam of the town "Arsah-i-Srihat" was by the hand of Sikandar Khan Ghazi in the time of Sultan Firuz Shah Dehlawi in the year 703 A.H. =1303 A.D."

"This building (has been erected by) Rukn Khan, the conqueror of Hasht Gamhariyan, who being 'wazir' and general for many months at the time of the conquest of Kamru Kamta, Jaznagar and Urisha, served in the army in several places in the train of King(Written in the year 918 A.H. =1512 A.D."[1]

"According to legend still preserved in Sylhet, the district was wrested from Gaur Govinda, by King Shamsu'd-Din"[2] and according to "Suhal-i-Yaman", Sultan Sikandar conquered Sylhet by the order of his maternal uncle the Sultan of Gaur. Therefore, we are of the opinion that

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1. Journal of the Asiatic Society of Bengal, 1922,p.413.
2. Contribution to the Geography and History of Bengal- Blochmann (1873) p.73.

Firuz Shah of the inscription was none but Shams-'d-Din Firuz Shah, the Sultan of Gaur who reigned from 1302 A.D. to 1322 A.D. He was the grand-son of Sultan Ghaythu-'d-Din Balban of Delhi (1265-87) and hence he had been rightly designated in the inscription as "Dehlawi."[1] Evidently, Sikandar Khan Ghazi of the inscription was the Sultan Sikandar of "Suhal-i-Yaman."[2]

The above evidences prove that in the year 1303 A.D., Shah Jalal Mujarrad b. Muhammad Kunyayi was alive. The invasion of Sylhet was led by Sikandar Khan in conjunction with 360 darvish army of Shah Jalal. After the conquest of Sylhet, all Muslims excepting the Saint and a few of his followers, left the country and Shah Jalal preached Islam there for a long time. Ibn Batutah visited him 42 years (1345 A.D.) after the conquest of Sylhet and according to the traveller's testimony, the Saint died in 1346 A.D.[3] Ibn Batutah attributes in his book several miracles to the Saint that he met.[4] This darvish is largely responsible for

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1. Haq, Enamul, HSB, p.224
2. Ibid.
3. Ibid.
4. Ibn Batutah, Vol.IV, pp.217 ff.

the propagation of Islam in the Eastern part of Bengal and Western part of Assam.[1] The dargah of the Shaykh in Sylhet is daily visited by a large number of people even today.[2]

SHAYKH RAJA BIYABANI

He was a contemporary and a disciple of Sultan Shamsu-'d-Din Ilyas Shah (1342-1357).[3] According to Riyad,[4] Sultan Shams al-Din Ilyas Shah the founder of Ilyas Shahi dynasty in Bengal attended the funeral of this Saint in cognito, at a time when he was besieged in the Ikdalah fort[5] by Sultan Firuz Shah Tughlaq of Delhi(1351-1388). He was a Saint of great renown.

MULLA 'ATA

Mulla or Mawlana 'Ata is lying buried in Gangarampur in the district of Dinajpur.[6] His dargah is a place of pilgrimage even today. Four inscriptions have so far been discovered from the tomb of this Saint.

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1. Haq, Enamul, HSB, p.218
2. J.A.S.B., 1873, pp.280-281, Dacca Review, 1913-14,p.142, Enamul Haq: Bange Sufi Prabhava, Calcutta,A.D. 1935,p.98
3. Haq, Enamul: HSB, p.1777
4. Riyadu-'s-Salatin, op.cit., p.97
5. For identification of Ikdalah fort, See, J.A.S.B. 1922 and History of Bengal, Vol.II,p.107, note I
6. SHOMB, p.119, HSB, p.180

From these inscriptions, it is clear that Mawlana 'Ata died in the reign of Sultan Sikandar Shah at the latest. But his dargah was an object of veneration throughout this whole period. Abdul Karim thinks, Mulla'Ata may be grouped with the earlier Sufis and was probably a contemporary of Shahkh Akhi Siraj al-Din (died in 758/1357).[1]

HADRAT SHAH ANWAR QULI HALBI

At Mulla Simlla,[2] Phurphura, in the district of Hughli, there is a tomb of a certain Saint and old mosque. The real name of the Saint was Muhammad Kabir.[3] The word Halwi indicates that he came from Aleppo.[4] Tradition relates that a Bagdi King, ruled in the area who was defeated by the Saint and his companion Karam al-Din, but later on they were also killed by the enemy.[5]

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[1] SH MB,p.120.

[2] Haq, Enamul, HSB, p.202, Abdul Karim, SHOMB, p.118

[3] An account of this Saint may be obtained from:-
(a) Bengal District Gazetteers: Hughli, 1912, pp.302-3,
(b) J.A.S.B., 1810, pp.291-92.

[4] Abdul Karim, SH MB, p.118

[5] Ibid.

There are two stones beside his tomb are still existing, which have some sacred association with the Saint. The two stones contain two deep marks, said to have been made by the constant rubbing of the Saints Knee on them at the time of shaving.[1] The most important offering to this Saint is the looking-glass, because it is said that looking-glass was very dear to the Saint.[2] Blochmann suggests that this was probably due to the fact that his birth-place was formerly famous in the East for its glass-wares.[3] Architectural experts of Muslim Bengal are of the opinion that this mosque belongs to that group of Pathan mosques which were erected between the year 1460 A.D. to 1519 A.D.[4] But there is no inscription attached to the mosque to testify to the conclusion of the experts. However, an inscription on black basalt in Arabic Tughra characters is attached to the entrance of the dargah records the erection of a mosque by Ulugh Majlis Khan in 777/A.D. 1375

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1. Haq, Enamul, HSB, p.202
2. Abdul Karim, SH MB, p.118, Haq, Enamul, HSB, p.202
3. J.A.S.B. 1870, p.292.
4. J.A.S.B. 1910, pp.27-28.

in the reign of Sultan Sikandar Shah.[1] The inscription was probably taken from a nearby mosque which is without any inscription.[2] According to Dr. Enamul Haq,[3] "this inscription was formerly attached to the mosque and afterwards removed to be fixed on the gate of the shrine which is of comparatively recent built. Very few mosque in Bengal were erected prior to the death of a Saint with whom they have got any connection. Hence, we can reasonably conclude that the Saint Shah Anwar Quli Halbi died before the year 1375 A.D."

SHAH MUHSIN AWLIYA

Dr. Enamul Haq says, "Pir Badr, Qattal Pir and Shah Muhsin Awliya first came to Gaur from Panipat. They did not like to live there and hence left the place for Dacca, where they stayed for a considerable period of time. From Dacca they started for Chittagong by water. They used three floating instruments viz., a plank of wood, a Katla fish, and a big block of Stone. Muhsin Awliya used the last means of water transport. In course of due time, he

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1. J.A.S.B. 1870, pp.291-92.
2. Abdul Karim, SH MB, p.118.
3. HSB. P. 202.

reached the village of Jhiyari, settle there, and began to preach Islam among the Hindus."[1]

The tomb of this Saint was in the village of Jhiyari in the jurisdiction of the thana Anwara. Afterwards, it had been removed to a neighbouring village called Bat-tali, where it is still found.[2]

Again Dr. Enamul Haq says, "The block of stone by which Muhsin Awliya is said to have come to Jhiyari floating , is now beside the Saint's tomb at Bat-tali. It is now much venerated by the illiterate Hindus and Muslims. Votive Candles are generally burnt on this. When I first heard about this stone, it at once occurred to me that the stone might have been an inscription. But no-body assured me about its being an inscription except that old and venerable literateur Mawlawi 'Abdul-Karim Sahityavisarad of Chittagong with whom I went to examine the stone last year (1931). After a good deal of difficulty, we succeeded to discover that it is a Persian inscription in Tughra

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1. Haq, Enamul, HSB, p.253.
2. Ibid, pp.253-254.

character.[1] It is now not in a good condition. Half of the writings has been rubbed out. We look three impressions of the inscription, tried to read it, but could not. Now with the help of Mr. Shamsu-'d-Din, an expert of the Indian Museum, we deciphered the following text of this inscription:

1st Line =
2nd Line = Unreadable
3rd Line = x x x x .. xxx

Translation: On the twentieth Shawal 'Abid and Mahjdhub
x x x 800 A.H. =1397 A.D.

From this fragmentary inscription, it can be safely concluded that the Saint Muhsin Awliya died in 800 A.H. =1397 A.D."[2]

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[1] Dr. Enamul Haq says, "It is interesting to note here, that the inscription was written in Persian Language. We have not yet come accross with any Persian inscription of so early a date as 800 A.H. From this point of view, the inscription is a very interesting and important one." See foot note No.I , HSB, p.255

[2] Haq, Enamul, HSB, p.255.

The Saint had a daughter called Nirmal Bibi or Narmi Bibi and a nephew (brother's son) named Shah Sikandar. He gave his daughter in marriage with his nephew before he left home for Bengal. But as he was not returning home for a long time, his daughter and son-in-law came to Bengal. Narmi Bibi and Sikandar never returned to their native land. They had a son called Shah Qutbu-'-Din, whose descendants are still living in Jhiyari.[1]

SAYYIDU-'L-'ARIFIN

Taymur Lang, the famous warrior and conqueror, sent the darvish Sayyidu-'l 'Arifin to Bengal for the propagation of Islam among the unbelievers.[2]

The tomb of this Saint is in the village of Kalisundi under the jurisdiction of police Station Bauphal in the district of Bakharganj.[3] An annual fair is still held in Kalisundi to commemorate the death of the Saint in the Bengali month of Paus (December). Both Hindus and Muslims attend the fair and give votive offerings to the grave of the Saint for fulfilment of various desires.[4]

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1. Haq, Enamul, HSB, pp.253-254.
2. HSB, p.224.
3. Ibid.
4. Ibid.

The Saint came to Bengal during the reign of Taymur Lang (1361 A.D. - 1405 A.D.). We therefore suggest that the Saint Sayyidul'Arifin might have come to Bengal in the latter part of the fourteenth century A.D.

SHAYKH 'ALA'U-D-DIN ALA U-L HAQQ[1] (d. 1398 A.D.)

He was a great Sufi Saint of Bengal. His father was Umar b. As'ad Khalidi, an inhabitant of Lahore. He claimed to be a Qurayshi Hashimi and traced his descent from Khalid b. al-Walid.[2] He was a spiritual disciple of Shaykh Akhi Siraj al-Din 'Usman.[3]

"It has been recorded that Shaykh 'Ala'u-d-Din was a very proud man. By reason of the pomp of wealth, he used to style him as "Ganj-i-nabat" or the Lord of wealth.

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1. An account of Shaykh 'Alaud-Din Alau-l Haqq will be found in (a) Akhbar al-Akhyar, (b) Abd al-Rahman Chishti: Mirat al-Asrar, , 'Aliyah Madrasah MS. (c) Khazinat al Asfiya, Vol.I, (d) Khurshid-i-Jahan Numa in J.A.S.B.1895 pp.206 ff. (e) J.A.S.B. 1873, pp.261-62, (f) Memoirs, pp.108 ff.
2. Khazinat al- Asfiya, Vol.I, p.368
3. Akhbar al-Akhyar, p.143; Khazinat al-Asfiya', Vol.I, p.368.

The news that there was a learned and wealthy man in Bengal, who stayed himself as "Ganj i-nabat" reached Sultanu-i-Mashaikh Nizamu-d-Din Awliya (d.1325 A.D.). Hearing this, he became angree because of the fact that while his "pir" styled himself as "Ganj-i-Shakr " or the Lord of Sugar, this man, in order to supercede him, was styling him as "Ganj-i-nabat." So, he cursed him to be dumb. When he became a disciple of Akhi Siraju-d-Din, he regained his lost power of speech."[1] Ala'al-Haqq could free himself from the curse only after he became the humble pupil of Akhi.[2] Shaykh Akhi Siraj alDin used to travel on horse-back, 'Ala'al-Haqq followed him with a hot pot on his head, which made him bald. In order to test then humility of 'Ala al Haq whose elose relatives were occupying high government posts, Shaykh Akhi used to take him in this condition to the houses of his relatives.[3]

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1. Tadhkirah-i-Awliya-i-Hind, op. cit., pt.1,p.143
2. Khazinat al Asfiya, Vol.1, pp.368-69
3. Akhbar al Akhyar, p.143

In Pandua he built a monastery and lived there a dedicated life. It is said that he spent a large sum of money in feeding the pupils, beggars and wanderers. This act of kindness and hospitality entailed on him a huge expenditure which, it is said, he defrayed from a invisible source.[1] The Sultan Sikandar Shah (1358-1389 A.D.). grew jealous because the state treasury also could not have borne such a huge expenditure. He ordered the Saint to leave the capital and to go to Sunargawn. In Sunargawn, the Saint spent twice the amount. Nobody knew wherefrom this huge sum came, his possession included only two gardens, which also later on he gave to a beggar.[2] After two years, he was recalled from Sonargaon to Pandua, he died there and lying buried at Chhoti dargah, by the side of his illustrious son Nur Qutb 'Alam. According to the authentic accounts, Shaykh Alau-l-Haq died in the year 1398 A.D.[3] while according to a book in the possession

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1.(a) Tadhkirah-i-Awliya-i-Hind, op.cit., pt.1, pp.143-144.
(b) Contributions, etc. op.cit., p.53

2. Akhbar al-Akhyar, p.143; Khazinat al-Asfiya, Vol.1, Pp..368-69.

3. (a) Akhbar al Akhyar, p.143.
(b) Tadhkirah-i-Awliya-i-Hind, op.cit. pt.III, p.144.
(c) Contributions, etc. op.cit., p.53.

of the Khadims of the shrine, he died in 1384.[1]

'Ala'u-'l-Haq was a great Saint and had a large number of disciples in Bengal and in other parts of India. Among his disciples and deputies were Shaykh Nuru'd-Din Qutb-i-Alam who was his son and his spiritual successor in Bengal, Shaykh Nasiru-'d-Din of Manikpur. Mir Sayyid Ashraf Jahangir of Samnan (d.1405) are famous.[2] Nasiru-'d-Din preached Islam in and around Manikpur (Koda) in Bihar.[3] Being the son of a king Mir Ashraf abdicated the throne, preferred the saintly life and became a disciple of 'Ala'u-'l-Haq who ordered him to preach Islam in Jaunpur.

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1. Memoirs, p.109: Khurshid-i-Jahan Numa in J.A.S.B. 1895, pp.206-7.
2. MSB, p.171
3. Tadhkirah-i-Awliya-Hind, op.cit., pt. 1, p.143.

CHAPTER - VI

SUFI SAINTS OF BENGAL DURING THE FIFTEENTH CENTURY

SUFI SAINTS OF BENGAL DURING THE 15th CENTURY

The predominence of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D., after which Bengal completly freed herself from the thraldom of Northern Indian Sufi thought. In the history of Indian thought, the fifteenth and sixteenth centuries may be characterised as the time,when two different sets of ideas and separate systems of thought -Indian as well as Islamic were fused into one. From the middle of the fourteenth century signs were not wanting which prognosticated an age of complete fusion within a very short-time. It was however not completed until after the completion of the sixteenth century A.D.

India's capacity for absorption is ever wonderful. from the very beginning of her historical period upto the advent of the Muslims, she had been absorbing many nations, such as the Persians, the Sakas, the Huns, the Greeks and others, who had set foot on her soil. When the Turks inspired with a new faith came to India together with their Islamic civilisation and culture, India's unique capacity for absorption, though inactive for some-time, was not deadend by the introduction of Islam into this land of Aryn Hindus. One thing is wonderfully predominating in Islam and that is its strong character its strength in thought and ideas, strength in art and architecture and above all strength in the pure monotheistic belief in God. It was this strength which made Islam a religion of millions of humanity, including different races and colours, with in a very short span of time. Physical features and climatic conditions of this vast country, as well as the natural philosophic bent and the peculiar trend of Indian mind were the chief causes which stood in the way of true Islamic influence on India. Hence, in course of time, Islam in India began to lose its former strength and identify herself in many respects with the culture, thoughts and ideas of this country.

The closest spiritual bond of unity between India and Persia is another factor which led to the ultimate fusion of Islamic and Indian thought. When Islam, the strong and austere religion of the semites, extended itself towards the east, it first absorbed the Persian culture of Aryans and thereby admitted silently a part of the Aryan culture with in its fold. It was becoming the inheritor of the culture of the Greeks, another Aryan speaking race. When Islam entered India along with the advent of the Sufis, it was not the pristine, strong and austere religion of the Semites. The minds of India and Islam came closer and was attracted to each other, ultimately resulting in a fusion of the two.

In the history of fusion of Indian and Islamic thought, Kabir's is an outstanding personality during the 15th century.[1] His birth took place in the year 1398 A.D., and death in 1448 A.D.[2]

The life and activities of various Sufi-Saints of Bengal during the 15th century are as follows:

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1. An outline of the Religious Literature of India. by J.N. Farquhar, Oxford University Press, 1920 P. 284.

2. Bharatiya Madhya Yuge Sadhanar Dhara, by K.M Sen (Calcutta University, 1928, P. 63.

SHAYKH NUR QUTB-I ALAM[1] (d. 1415 A.D.)

Nur Qutb-i-Alam was a great Saint of India - wide celebration. The title "Qutb-i-Alam" or "Axis of the Mystic World" simply indicates his greatness as a mystic. He was the son and spiritual successor of Shaykh Ala al Haqq.[2] As a religious and political leader, he had no match in Bengal during his life time. He always upheld the cause of Islam in right earnest, and held aloft its banner with the zeal of a missionary, foresight of a statesman and leadership of a true politician. He was a fellow student of Sultan Ghiyath al-Din A'zam Shah (1389-1409 A.D.) and received education from Qadi Hamid al-Din Nagawri.[3] Ghaythu'd-Din used to respect his friend and fellow student much for his mystic achievements.[4]

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1. An account of Nur Qutb'Alam will be found in (a) Ayn-i-Akbari, (b) Akhbar al-Akhyar, (c) Abd al-Rahman Chishti: Mirat al-Asrar, Aliyah Madrasah MS., (d) Khazinat al-Asfiya' (e) Khurshid-i-Jahan Numa in J.A.S.B., 1895, (f) Riyad al Salatin, (g) Memoirs of Gaur and Pandua and (h) J.A.S.B., 1873, p.262.
2. Akhbar al Akhyar, p.152.
3. Riyad, p.108, SH MB, p.58
4. Riyadu-'s-Salatin (Bib. Indica), p.111.

It has been pointed out earlier that the Shaykh received his spiritual training from his father. It is said that, in order to practise the virtue of humanity, he used to do all sorts of lowly works, such as the washing clothes of beggars and wanderers, carrying fuel and water, keeping water constantly hot for ablution, sweeping the cell of his father and cleaning the privies attached to the house.[1] His elder brother Shaykh Azam Khan was a minister of one of the Kings of Pandua, who did not like his younger brother Qutb-i-Alam for his indifference to self-respect. On the authority of Rafiqul-'i-Arifin or the Friend of the Gnostics, the tadhkirah.[2] relates that, while he was carrying on his head a bundle of faggots for the use of the Guest House, he met by chance with his elder brother A'zam Khan who exclaimed, "How long will you carry faggots, O Nuru-'d-Din Living with father , you have only experienced of carrying woods, once, come to me so that I may make you

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1. Akhbar al Akhyar, p.152 ff. Khazinat al Asfiya, Vol.I, pp.392 ff.
2. Tadhkirah-i-Awliya-i-Hind, pt. II, p.32, Memoirs, pp.106-7.

independent of all these." On hearing this Nuru-'d-Din replied, "I have no necessity of your wealth and grandeur which are perishable. To carry faggots for the monastery is better (than wealth); the post of dignitaries is for you."

Shaykh Nur Qutb-i-Alam assumed spiritual leadership at time when Bengal was passing through a serious political disturbance. One Hindu noble, Kans (Ganesa) usurped the power and perpetrated oppression on the Muslims including the Muslim Shaykhs and divines. The situation came to such a point that the Shaykh was compelled to write a letter to Sultan Ibrahim Sharqi of Jawnpur imploring his assistance.[1] The Sultan (Ibrahim Sharqi) was also encouraged to invade Bengal and to punish Ganesa, by Mir Sayyid Ashraf Jahangir Simnani, a disciple of Sayyid 'Ala al Haq, who was then in Jawnpur.[2] Sultan Ibrahim marched with a huge army and encamped at Sarai Firuzpur. Raja Kans (or Ganesa) became frightened, humbled himself before Shaykh Nur Qutb-i-Alam, begged him to pardon his offences and to remove Sultan Ibrahim's domination over the country. The Saint demanded that

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1. Bengal: Past and Present, 1948,pp.32,ff.Riyad, p.112.
2. Ibid.

the Raja should turn a Muslim. The Raja agreed but his wife forbade him. The Raja then brought his twelve years old son Jadu and requested the Saint to convert him. The Saint converted the boy who was made the King with the title of Jalal al-Din. The Saint then requested Sultan Ibrahim to leave Bengal. An angry dispute followed in course of which the Saint cursed both the Sultan and his Qadi. Sultan Ibrahim went back to Jawnpur, but it is said that both the Sultan and the Qadi died the same year.[1] This description, however exaggerated it may be, shows that Shaykh Nur Qutb-i-Alam was busy not only with the spiritual exercises but that he also interfered in the politics of the country, especially when the interest of Islam and the Muslims was in jeopardy.

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[1] Riyad, pp.112-114. The evidence of coins shows that Sultan Ibrahim Sharqi did not die in the same year but continued to rule till 844/A.D. 1440(See, H.N. Wright: Catalogue of Coins in the Indian Museum, Calcutta, Vol.II, Oxford, A.D. 1907, p. 211) that is long after the alleged incident.

"Raja Kans, shortly after the Sultan of Jaunpur had left Bengal, displaced Sultan Jalalu-'d-Din, and himself re-ascended the throne. According to the injunctions of his creed, the raja prepared several large gold figures (?) of cows, and having passed Jalalu-'d-Din through their hollow interiors, he then distributed the gold of those cow-figured among the Brahmins, thus in theory reconverting his son to his own creed.(This act of expiration is known in Hindu ritual "Suvarna dhenu-vrata"). As, however, Jalalu 'd-Din had been converted by the Saint Qutb-i-'Alam, he did not abandon his faith in Islam, and the persuations of the infidels had no effect on his heart. His father Raja Kans, on the other hand, again unfurling the standard of misbehaviour, attempted to destroy and extirpate Muhammadans. At length his emissaries killed Shaikh Anwar, son of the Saint himself, and it is said that, on the very day and at the very moment when Anwar was murdered at Sonargaon Raja Kans died."[1]

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[1] (a) This is a slightly summarised version of the Riyadu's Salatin (Tr. A. Salam).

(b) Memoirs of Gaur and Pandua, K.S. Abid Ali, pp.27-28.

Qutb-i-Alam was alive for only a few years after the death of Raja Ganes. The Raja's son Jadu alias Jalal-u'd-Din (1418-1431) again ascended the throne on the death of his father. When he came to power, he showed due respect to the saint and recalled saint's nephew Zahid from his banishment to Sonargaon.[1] He is lying buried at Chhoti dargah in Pandwah. The sources differ widely on the date of the Saint's death. An inscription of the time of Nasr al-Din Mahmud I (A.D. 1437-1459) records the death of a Saint on Monday, 28th Dhi'l-Hijja 863/A.D. 1459.[2] Ayn-i-Akbari puts the date 808/A.D.1405,[3] Akhbar al-Akhyar[4] 813/A.D.1410, Khazinat al-Asfiya, on the authority of Tadhkirat al-Aqtab, 851/A.D. 1447,[5] while Mirat al-Asrar and the book in possession of the Khadims of the shrine put the date 818/A.D. 1415.[6] 1415 is generally accepted today. The chronogram for this date is "nur banur Shud" ="light went into light." But the wordings, of the inscription of Nasir al-Din Mahmud Shah I.

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[1] Riyad op.cit., p.116-17.

[2] Memoirs, p.115, Plate VI.

[3] Ayn-i-Akbari, p.154. ; 4. Akhbar al-Akhyar -

[5] Khazinat al Asfiya, Vol.I, p.392.

[6] Abd al Rahman Chishti: Mirat al-Asrar, 'Aliyah Madrasah MS. Folio No.198; J.A.S.B. 1895,p.207; Memoirs, p.115, Plate VI.

referred to above, lead us to believe that the saint referred to in the inscription was no other than Shaykh Nur Qutb 'Alam. The inscription is as follows:-
"Our revered Master, teacher of Imams, the proof of the congregation, the sun of the Faith, the testimony of Islam and of the Muslims who bestowed advantage upon the poor and the indigent, the guide of Saints and of such as wish to be guided, passed away from this transient world to the everlasting mansion on the 28th Dhil-Hijja, a Monday of the year 863 (1459 A.D.) during the reign of the Sultan of Sultans, the Protector of the countries of the Faithful, Nasir al-Duniya Wal-Din Abu'l-Muzaffar Mahmud Shah the Sultan"[1] 'Abid Ali Khan conjectures that this was applied to Shaykh Zahid, the grandson - and successor of Shaykh Nur Qutb-i-Alam.[2] But they are applicable more to the high reputation of Shaykh Nur Qutb-i-Alam rather than to the comparatively less renowned Shaykh Zahid. Moreover, 'Abid Ali Khan himself says that the death of Shaykh Zahid took place on the 17th Rabi'I, 860/A.D. 1455.[3] The chronogram of his death

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1. Memoirs, p.115 Plate VI.
2. Ibid. p.115
3. Memoirs, p.118

is ("He had no love for the World"). The epithets applied to the saint in this inscription are comparable to those applied to Shaykh Nur Qutb-i-'Alam in an inscription of A.D. 1493. It says,[1] "In this Sufi building the tomb of the Pole of Poles was built, who was slain by the love of the All-giver, the Shaykh of Shaykhs, Hadrat Shaykh Nur al Haqq Wa'l-Shar'a Wa'l-Din Sayyid Qutb-i-'Alam - may Allah purify his beloved heart and may Allah illuminate his grave." The Mirat al-Asrar says that both Jalal al-Din Muhammad (died 836/ A.D.1432) and his son and successor Shams al-Din Ahmad Shah (836/1432 to 839/A.D. 1435) became disciples of Shaykh Nur Qutb-i-Alam[2] thouggh the author puts his death in 818/A.D. 1415. What has been discussed above leads us to conclude that probably his death occurred not in A.D. 1415 but long after, though at the present state of our knowledge the date cannot be satisfactorily established.

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1. Memoirs, p.114.
   The inscription was issued in the reign of Sultan Shams-al-Din Muzaffar Shah.
2. 'Abd al-Rahman Chishti: Mirat al-Asrar, 'Aliyah Madrasah MS. Folio No.184.

Shaykh Nur Qutb-i-'Alam had two sons, Shaykh Rafiq-al-Din and Shaykh Anwar.[1] Both of them received their spiritual education from their father. The former was celebrated for his humility and used to say that he was of less account than a market-dog.[2] The latter died a martyr in Sunargawn in the hands of Raja Ganesa,[3] that we have previously discussed. Another spiritual disciple of the Shaykh was Shaykh Husam -al-Din Manikpuri.[4] Shah Kalu, Shaykh Shamsu-'d-Din Tahir, Shah Jalalu-'d-Din Gujrati were other important disciples of Nur Qutb-i-'Alam from Norhtern India. Shah Kalu was commissioned to Lahore where he died in 1461 A.D. He converted many Hindus to Islam in the Punjab too.[5] Shaykh Shamsu-'d-Din Tahir had propagated Islam in Ajmer and he died there in the year 1476 A.D.[6] Shah Jalalu-'d-Din Gujrati was a native of Gujrat and was one of the prominent

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1. Memoirs, p.113.
2. Akhbar al-Akhyar, p.165, Khurshid-i-Jahan Numa in J.A.S.B. 1895, p.208, Memoirs, p.118.
3. Ibid.
4. Tadhkirah, op.cit., Part II, p.36
5. Ibid.
6. Ibid.

disciples of Nur Qutb-i-'Alam. His activities were so widely felt as to create a false notion about him, of his participating in the political matters of the country. On this pretext he was beheaded with all his followers by the Sultan in the year 1476 A.D.[1]

'Ala al-Din Husayn Shah granted a number of villages for maintaining the almes-house attached to the dargah of Shaykh Nur Qutb-i-'Alam.[2] The Sultan used to come every year from Ikdalah to Pandwah to visit the Shrine of the Saint.[3] Shah Shuja (Son of Mughal Emperor Shah Jahan) made a fresh grant to Shaykh Kabir in the year 1058/A.D.1648.[4]

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[1] Tadhkirah, op.cit., part II, p.36.

[2] Nizam al-Din Ahmad Bakhshi: Tabaqat-i-Akbari, Vol.III, Bibliotheca Indica, pp.270-71. Tarikh-i-Firishtah, Vol. II, pp.301-2.

[3] Ibid. According to 'Abid Ali Khan, (Memoirs, p.113), 'Ala al-Din Husayn Shah made a grant of forty seven villages.

[4] Memoirs, p.113.

SHAYKH BADAR AL-ISLAM

He was a contemporary of Shaykh Nur Qutb-i-'Alam.[1] The Riyad relates the following story about him. One day he sat before Kans (Raja Ganesa) without saluting him. When he was asked the reason for this conduct, he gave an evasive reply. Another day, the Raja sat in a low room having a narrow entrance door and summoned the Shaykh before him. The Shaykh could realise the purpose. He first put his foot inside the room and then entered into it, without having had to bow his head. The Raja got furious and had the Shaykh instantaneously put to death.[2] Mir Sayyid Ashraf Jahangir Simnani[3] in his letter to Sultan Ibrahim Sharqi of Jaunpur refers to two Shaykhs, Hadrat Bad Alam and Badr-'Alam Zahidi. The latter has been identified by Hasan Askari[4] with Shaykh Badar al-Din Zahidi, son of Khwajah Fakhr al-Din Zahidi, who was a contemporary of Shaykh Sharf al-Din Yahya Maneri. The mausoleum of Shaykh Badar al-Din Zahidi is at Bihar.

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[1] [illegible]. *SH MB* ,p.110.

[2] *Riyad*, pp.110-11.

[3] *Bengal*: Past and Present, 1948, p.36

[4] *Ibid*. Note 28.

Probably the former may be identified with Shaykh Badar al-Islam.[1]

SHAYKH HUSAYN DHUKKARPOSH

According to the Bayaz of Mulla Taqyya,[2] we know that Shaykh Husayn Dhukkarposh was a Khalifah of Sayyid 'Ala al-Haqq. While Raja Ganesa was perpetrating oppression on the Muslims he also shared the same. His son was slain by Raja Ganesa.[3] Mir Sayyid Jahangir Simnani gave him consolation in one of his letters. It reads as follows:- "Those who traverse the path of God have many calamities to suffer from. They have to undergo many trials and tribulations ...... It is hoped through the spiritual grace of the souls of suharwardiya and Ruhania saints of the past that in near future that Kingdom of Islam will be freed from the hands of the luckless non-believers. The royal army is being sent from this side to render assistance and the result will soon become apparent. My Makhdum Zada (the son of my spiritual guide), "the blossms of the garden of Alai and Khalida house" may rest assured of the help of this Darwesh."[1]

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[1] SH MB, p.110.

[2] Quoted by Syed Hasan Askari in Bengal: Past and Present, 1948, p.36.

[3] Ibid.

Shaykh Husayn Dhukkarposh (dust-ridden) was the son of Makhdum Shah Husayn and Bibi Kamal, the female Saint of Kako in the Gaya district. She was the daughter of Hadrat Sulayman Langar-Zamin and of Bibi Hadda, who was one of the fair daughters of the famous Jethuli Saint, Makhdum Shahab al-Din Pir Jagjot.[2] Shaykh Husayn Dhukkarposh maintained his Khanqah at Purnea.[3]

SHAYKH ANWAR

He was a Sufi Saint. He was the son of Shaykh Nur Qutb-i-Alam. It has been pointed out earlier that Shaykh Anwar was a martyr at the hands of Raja Ganesa.[4] About his death, the Riyad stated as follows:- When the cruelties of Kans (Ganesa) passed all bounds, Shaykh Anwar complained to his father against the tyrant and said, 'It is a matter of regret that inspite of such a holy Saint of the time as yourself, Musalmans should be oppressed and ground down by the hand of this infidel! Shaykh Nur Qutb'Alam was at that time absorbed in prayer and meditation. On hearing the utterance of his son he got enraged and replied in a fit of anger, 'This tyrany shall cease only, when thy blood shall be shed on the earth! Shaykh Anwar knew well that whatever came out from the lips of his holy father, was sure to pass.[1] It so happened that Raja Ganesa banished both Shaykh Anwar and Shaykh Zahid (grandson of Shaykh Nur Qutb-i-'Alam) to Sunargaon. These inhuman cruelties were perpetrated on them, so that they might divulge the whereabouts of the hidden treasures of their forefathers. Shaykh Anwar was actually murdered at Sunargaon, and his sacred blood was shed on the earth, Raja Kans passed away from this world.[2]

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[1] Bengal: Past and Present, 1948, p.37.

[2] Ibid.

[3] Ibid.

[4] Khurshid-i-Jahan Numa, in J.A.S.B. 1895,p.208.

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1. Riyad, pp.115-116.

2. Ibid. It is not possible to examine the veracity of this statement because no other source throws light on the date of their death.

SHAH GADA

Shah Gada, who propagated Islam in the district of Maldah in West Bengal. The shrine is situated in old Maldah, in the vicinity of Gaur and Pandua.[1] There are two Arabic inscriptions attached to his shrine. One of these two inscriptions sheds a partial light on the Saint's death. This inscription runs thus: Translation: He upon whom be peace (i.e. Muhammad) said, "Allah builds a palace in the paradise for him who builds a mosque (in this world)." During the reign of the great and exalted Sultan Nasir-u-'d-Duniya Wa-'d-Din Abu-'l-Muz'affar Mahmud Shah, the Sultan, this mosque has been built by Hilal the servant of the "Dargah". (This tablet has been) written on the nineteenth of the month of Shaban, may the blessings of this month be universal of the year 859 A.H.(=1455 A.D.).

From this inscription, Dr. Enamul Haq, thinks that this Saint died before 1455 A.D. , because Hilal, the servant of the "Dargah" built the mosque in 1455 A.D.[1]

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[1] HSB, p.178.

SHAYKH ZAHID

About Shaykh Zahid, Shaykh Nur Qutb-i-'Alam said, "The drum of the virtues of Zahid shall resound till resurrection-day."[2] He was the grandson of Shaykh Nur Qutb-i-'Alam and son of Shaykh Rafaq al-Din. He was also banished by Raja Ganesa to Sonargaon along with Shaykh Anwar. He was also oppressed by the officials of Raja Ganesa to divulge the whereabouts of the treasures of his fore-fathers. When they attempted to take the life of Shaykh Zahid, the latter stated that in a certain village a large couldron was hidden. The couldron was found out but it contained only one gold-coin. On enquiry Shaykh Zahid said, "Apparently some one has stolen it." But it is said that it was the outcome of miracle.[3] After the death of the Kans

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1. HSB, p.178.
2. Riyad, pp.115-16.
3. Ibid.

(Ganesa), when Jalal al-Din Muhammad (the converted son of Ganesa) assumed sovereignty, he"called back the Saint Shaykh Zahid from Sonargaon paid him every respect and honour, and rendering him services, was very often in attendance upon him."[1]

He is lying buried at Pandwah in the precincts of Chhoti Dargah[2] and died in the year 860/1455.[3]

SHAH ISMAIL GHAZI (d. 1474 A.D.)

Tradition has it that the head of the Saint was buried at Kantaduar in Rangpur district and the body at Madaran. In the district of Rangpur, there exist at present as many as four dargahs.[4] In this dargah there is an ancient Persian manuscript, written in 1633 A.D. in the custody of its "Khadim."[5] Pir Muhammad Shattari biographer of Shah Ismail Ghazi writes as follows about the Saint:-

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1. *Riyad*, pp.115-116.
2. *Memoirs*, p.118.
3. *SHMB*, p.112.
4. An account of this saint is obtained from *Risalat-al-Shuhada*. See *J.A.S.B.*, 1874,pp.215 ff.
5. *Ibid.*

Shah Ismail Ghazi, a descendant of the Prophet, was born in the holy city of Makkah. He was a devout follower of religion and spent his time in preaching and teaching. He travelled through many parts of India, he arrived at Lakhnawti, the capital of Sultan Rukn al-Din Barbak Shah (1459-1474), Sultan Rukn al-Din Barbak Shah was then busy to find out ways and means for controlling the flood in the vicinity of Gaur. He engaged all engineers and craftsmen for the purpose, but failed. At last following the advice of Shah Ismail Ghazi, he came out successful. This brought the Saint to the notice of the Sultan. The Saint was then appointed to conduct warfare in different frontiers of his Kingdom. He defeated Gajapati, the Raja of Orissa and wrested from him Mandaran. Raja Kamesvara of Kamrup was defeated by him and was forced to pay tribute to the Bengal Sultan. Shah Ismail Ghazi was appointed as the governor of the newly conquered territory. He governed the territory with strict justice tempered with mercy and promalgated good laws acceptable to his heathen and Muslim subjects. Thus, within a short time, he endeared himself to all classes of people living under the benevolent rule.

At this time, One Raja Bhansi Rai, a Hindu Commander of Ghoraghat sent a false information to the Sultan that Ismail Ghazi had entered into an offensive and defensive alliance with the Raja of Kamrup and intended to set up and independent Kingdom. The Sultan got alarmed and at once ordered for beheading the Saint without a further investigation into the matter. Thus, in the prime of life, this warrior saint, who did so much for the Muslim Sultanate, was beheaded by the order of the Sultan in 878/A.D. 1474.[1]

SHAH JALAL DAKINI (d.1476 A.D.)

Shah Jalal Dakini[2] was the disciple of Shaykh Piyarah. According to Late Hakim Habib al Rahman, he is lying buried with his followers within the precincts of the present Government House at Dacca. The area was formerly known as Moti Jheel. The Mausaleum of the Saint is an one-domed structure.[1]

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[1] J.A.S.B., Vol. XLIII, 1874, pp.215 ff.

[2] Akhbar al Akhyar, p.173

He was one of the greatest of holy personages of his time. He came to Bengal, sat on the throne like kings and exerted great influence upon the people. The Sultan of Gaur became suspicious of his power and beheaded him.

The royal army beheaded the Shaykh and his followers. According to Akhbar al-Akhyar, while his followers were being killed, he exclaimed, "Ya Qahhar" (O Destroyer, meaning God), but while he was himself killed, "Ya Rahman" (O Merciful) and after his execution his head called out "Ya Allah" (O God).[2] The date of his execution is 881/A.D. 1476.[3]

Ibrahim Qawwam Faruqi in his Sharfnamah was devoted a few verses in praise of one Jalal al-Din Wa'l-Duniya. Dr. N.B. Baloch identifies this Jalal al-Din with Shah Jalal Dakini.[1] The English translation of the verses are as follows:-[2] "Bravo! the paradise is a pinnacle of the palace of your high rank; its door may correctly be called "Jannat al-Mawa." The authority of your antagonist is fleeing before you just as wild deer. Your high position has touched the heaven just as Wamaq caught hold of the skirt of 'Adhra. The heavenly angels as well as I, say every moment on the throne of God that thou art the great Jalal al-Din wa'l-Duniya."

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[1] Asudgan-i-Dhakah, Dacca, 1946, pp.32 ff.

[2] Akhbar al Akhyar, p. 173

[3] Khazinat al-Asfiya, Vol.1, p.399

SHAYKH HUSAMU-'D-DIN MANIKPURI (d.1477 A.D.)

He was born in Manikpur (Koda) in the district of modern Purnia.[3] He was a disciple and Khalifah of Shaykh Nur Qutb-i-'Alam.[4] Among the Bengali disciples of Nur Qub-i-Alam, Shaykh Husamud-Din was the most eminent of them all.[5] His malfuzat have been compiled

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1. Urdu, October, 1952, p.66.
2. Ibid.
3. Haq,Enamul, HSB, p.176.
4. Akhbar al-Akhyar, p.176; Ayn-i-Akbari,p.371.
5. Ain, op.cit., Vol. III, p.371.

by his followers and given the name of "Rafiq" al-Arefin"[1] or "the Friend of the Gnostics." It is said that after he received his spiritual education from his teacher, he observed fast for seven years.[2] His active participation in the missionary propaganda made him famous in Bihar and Bengal. He started a new order called the "Husamiyah Order." He died in 882/A.D. 1477 [3] at Manikpur in U.P. India.[4]

SHAH 'ALI BAGHDADI (death before 1480 A.D.)

The tomb of this Saint is in the village of Mirpur in Dacca. Adjoining to the dargah, there is an old mosque which contains an inscription in Arabic. This inscription records that the mosque was built in the year 885 A.H. 1480 A.D. during the reign of Yusuf Shah (1478-1482 A.D.).[5] Generally we are observing

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1. Akhbar al-Akhyar, p.176.
2. Khazinat al-Asfiyah, Vol.1, p.400
3. Ibid. p.401. Prof. Hasan Askari, on the authority of Akhbar al-Asfiya puts his death on 15th Ramadan 853 A.H.(Proceedings of the Pakistan History Conference, Dacca Session, A.D. 1953, Reprint Section, p.2).
4. Abdul Karim, SH MB, p.113.
5. Journal of the Asiatic Society of Bengal, Old Series, Vol.XLIV. 1875, Pt.I, p.293.

that almost all mosques adjoining to "tombs" in Bengal, were built after the death of the Saints or during their life time. And Hence, we are not agree with Mr. B.C. Allen, who says, that the Saint died in 1577 A.D.[1] But due to the lack of reliable historical evidences we reach to this conclusion that according to said inscription Shah Ali Baghdadi died before the year 1480 A.D. Probably he was an inhabitant of Baghdad which his title indicates.

SHAH LANGAR

Shah Langar, lies buried in Mu'azzampur within the jurisdic tion of the police station Rupganj in Dacca. A mosque was built near the tomb during the reign of Shamsu-'d-Din Ahmad Shah (1431-1442 A.D.).[2] From the above fact we are ofthe opinion that the saint was either a contemporary to Shamsu-'d-Din Ahmad Shah, or he died before the Sultan.

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1. East Bengal District Gazetteers, Dacca, 1912, p.65.
2. Ibid.

MAKHDUM SHAH 'ABDULLAH GUJRATI (d. before 1500 A.D.)

Dr. Enamul Haq says, "While we had been at Mangalkot in 1930, the "Khadim" or caretaker of the shrine of this Saint informed us that the darvish came to Mangalkot from Gujrat not after a very long time following the conquest of Mangalkot by 18 darvishes, and that he came to the place with a view to visit the tombs of his predecessors whose name and fame reached his native land Gujrat long before. After his arrival at Mangalkot, he did not like to leave it owing to the sanctity of the place, acquired from the association of the 18 darvishes."[1]

Besides, this, no definite date is available about the life and activities of the Saint. There is a mosque near the tomb of this darvish, which contains the following inscription in Persian;

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[1] HSB, p.191.

"When this mosque was built by the grace
of Inayit,
Then it turned to be a K'abah, a respectable place
of Islam.
An aerial voice from an aerial being came for
its date ,
'It is the place of worship for mankind.'"[1]

1225 A.H. = 1810 A.D.

From this, we are of the opinion that, this mosque was built long long after the death of Shah 'Abdullah Gijrati who came to Mangalkot at a time not later than the sixteenth century A.D.

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[1] چون این مسجد بتوفیق عنایت + چون کعبه قبلهٔ اسلام آمد
ندا از بهر تاریخش زهاتف + عبارت خانه انام آمد ۱۲۲۵ ه

CHAPTER - VI

SUFI SAINTS OF BENGAL DURING THE SIXTEENTH SEVENTEENTH & EIGHTEENTH CENTURIES

SUFI SAINTS OF BENGAL DURING THE 16th, 17th AND 18th CENTURIES

In the later part of the sixteenth century, signs of reformation among the Muslims were visible. The idea that the Muslims of India (including Bengal) were, day by day, degrading themselves by being Hinduised, was entertained by a Section of the Muslims who apprehended a great danger for their brethern, of being slowly merged among the Hindu population. This idea was rapidly devaloping with the march of time; it was enhanced by the liberal movement of Akbar and his learned followers. All these, however, came to be regarded by orthodox Sufi reformers to be abuses or 'innovations in religion and the mode of performing religious duty and worship', which must be shunned by every true Muhammadan because they constituted aberrations from orthodox Islam. Thus, the Naqshbandi Sufi order, closer to orthodoxy than any other Sufi School was sponsored by Khwaja Baqi Billah and reached its culmination in the life and work of his most distinguished disciple, Shaykh Ahmad Sirhindi who was 'the first to raise the and they all made him their spiritual successor."[1] This narration which appears to be a statement of reverie, simply means that Shaykh Ahmad not only claimed to be a reformer in the religious and social field, but also in the field of theosophy or Tasawwuf as it was then prevalent in India. He chiefly belonged to the Naqshbandi school of mystic thought, but he reformed all schools including his own. Everyone going through his "Maktubat" or 'Epistles' can easily imagine, how he grappled with the situation. Shaykh Ahmad died in the year 1624 A.D.[2]

The two other men who carried on the reform of Shaykh Ahmad were Shaykh 'Abdul-Haq of Delhi (d.1641) and the Sunni Emperor Aurangzib, whose administrative measures forecast the intellectual scheme of reforms advocated by Shah Wali-Allah (1703 -62) a generation later. The Reform Movement of Shaykh Ahmad was introduced into Bengal by Shaykh Hamid Danishmand, a disciple and a Khalifah of Mujaddid- i-Aif-Thani.

[1] Tadhkirah Awliya-i Hind, pt. III op.cit. p-95

[2] HSB, P. 31.1.

SHAYKH HAMID DANISHMAND

He was born in Mangalkot in the district of Burdwan in West Bengal. He was also educated there. It is said, the ancestors of this saint and Savant belonged to a Qadi family of Oudh, one of whom came to Bengal and settled in Mangalkot. We came to know from "Maktubat" or Epistles of Shaykh Ahmad that Shaykh Hamid was a disciple and a Khalifah of Shaykh Ahmad Sirhindi, and also there are four letters of Mujaddid-i-Aif-i-Thani, addressed to Shaykh Hamid Bengali. In Delhi, he made friends with prince Khurram (Shah-i-Jahan), who was then placed by his father Jahangir under the instruction of Mujaddid-i-Aif-Thani. After completing his mystic education Shaykh Hamid returned Bengal for preaching the principles of Islam. He wanted a true Islamic reform and to achieve this goal he founded a great Madrasah, the ruins of which are still to be seen beside the dilapidated mausoleum erected after his death over his grave. Enamul Haq says, when the news of his death reached Delhi, Emperor Shah-i-Jahan (1628-1658 A.D.) became very much moved and mortified for the loss of one of his first friends and in order to perpetuate his memory he ordered for the erection of the present mausoleum (now in a ruinous condition) over his sepulchere and of a mosque near by. This mosque was of magnificient size and is nowfallen down, on the foundation and with the materials of which a new small mosque has now been erected by the Muslims of the locality for their use. The Emperor also made proper arrangements for the upkeep of the Madrasah founded by the Saint. He granted a large rent free State to the Successors of the Mawlana (none of whom now lives), with an annual income of 80,000 rupees, for the upkeep of the Madrasah.[1]

The epigraph of the old mosque, now attached to the door of the present mosque built on the foundation of the old one, is another proof that testifies that the mosque was originally built by Emperor Shah-i-Jahan. The text of the Arabic Tughra inscription records the following facts:

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[1] H.S.B. -192.

"The Prophet , may God be pleased with him, said whoever builds a mosque (in this world), will have a house in the paradise built for him by God.' This mosque was built in the reign of great Sultan, revered Emperor and the fortunate Shihabu'd-Din Muhammad Shah-i-Jahan, the King and the Ghazi. When you are asked about the date of its foundation say, -'this is the house of the honourable' -1065 A.H. =1654 A.D."[1]

SHAYKH KHALIL[2] (alive in 1539 A.D.)

This Saint was one of the descendants of Shaykh Faridu-'d-Din Shakarganj (1176-1269) of India -wide fame.[3]

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[1] H.S.B.,p.193

[2] Ibid.,p.178

[3] Riyadu-'s Salatin, op.cit., p.102

In 1539 A.D. when emperor Humayun was defeated by Sher Shah, and had been fleeing away to Agra, this Saint was instrumental in bringing about a truce between Sher Shah and the Emperor.[1] Though Shaykh Khalil was not a Bengali by birth, he was the Spiritual guide of Sher Shah (1539-45).[2] The Saint was alive in 1539.[3]

HAJI BAHRAM SAQQA (d. 1562 A.D.)

According to Bengal District Gazetteer,[4] the tomb of this Saint is situated under the jurisdiction of Burdwan Municipality. He belonged to Turkistan and a Bayet sect of the Muslims. He was a water-carrier in the town of Mecca and Najd, where he used to distribute water gratis to the thirsty travellers and wayfarers. He came to Bengal during the reign of Akbar (1556-1605). When he reached Burdwan, he met a great Hindu Yogi called Jaypal, who was reputed to possess many magical feats and practices of the Tantriks. After

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1. H.S.B., p.179
2. Bangalar Itihas, Vol.II, R.D.Bandyopadhyay,pp.334-35.
3. H.S.B., p.178
4. Bengal District Gazetteer-Burdwan,1910,p.190

the duel between the Saints, Jaypal had to court an ignominious defeat at the hands of Bahram and to change his old religion to the new one of his victor. When Jaypal was regularly initiated to the Islamic faith, he made over all his belongings to Bahram and began to lead the life of a recluse in a thatched cottage built in one of the corners of his garden. Both Bahram Saqqa and Jaypal were buried in their respective residences after their death. When the news of Bahram's death reached Delhi, Emperor Akbar who used to respect the Saint, became very much moved and determined to perpectuate his memory by the grant of the revenue of a few villages in order to meet the expenditure of the tomb of the Saint.

Near the tomb of Haji Bahram Saqqa, is a tablet on a slab of stone which contains the Persian text of Imperial 'Sanad' by which the Emperor Akbar granted the revenue of the village of Faqirpur to the guardian (mutawalli) of the shrine of Bahram for the maintenance of visitors to the grave of the Saint. The Sanad runs thus:

Translation:

"In the name of Allah the Clement and the merciful!

"And give away wealth out of love and
the wayfarer and the beggars and
(for the emancipation of) the caplives."

(Quran, Chap. II verse 111).

"By the grace of the auspicious Head of His Majesty, the King of Kings, the village of Faqirpur has been given for the subsistence of the poor and the indigent, who visit the illuminated tomb of Pir Bahram Saqqa, accordingly to a separate document; and Bakhtiyar be its Mutawalli; those who (attempt to) alter this, will receive the curse of God and the abhorence of the Prophet. Written in 1015 A.H. = 1606 A.D."

The epitaph of Bahram Saqqa's tomb at Burdwan contains the following lines in Persian verse:-

"A fragment of verse from Fathi"
"What a wonderful Saint in the world was Bahram
Because in gnosis, his heart was a sea.
From this world he departed to the next;
Cautious was he of the transient world.
The calculation of the year of the

death of that unique man.
When Fathi desired rightly from us,
An aerial voice came with regard to
the date of his death.
Our darvish was Bahran Saqqa'
The holy Hijri year 970.[1]

From this epitaph we come to know that he died in the year 970 A.H. = 1562 A.D.

MAKHDUM SHAH ZAHIR'U-'D-DIN

Makhdum Shah Zahiru-'d-Din "is credited with having had the miraculous power of curing all sorts of diseases, and his tomb is frequented by votaries who came for relief from their ailments."[2] His tomb is at Makhdum-nagar in Birbhum. He is reputed to have converted all the inhabitants of the village into Islam and hence the ancient name of the village, now not known, was changed

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1. H.S.B., p.200
2. Bengal District Gazetteers -Birbhum,p.120.

to the new one, (i.e. Makhdumnagar) after the title prefixed to his name. It is said that he is matrimonially connected with a certain Sultan of Gaur.[1] Dr. Enamul Haq thinks that the Saint flourished in Birbhum before the close of the sixteenth century A.D. because no Sultan ascended on the throne of the Gaur after that period.[2]

MAULANA SHAH DAWLAH

The Saint is lying buried at Bagha in the Sadar Sub-Division of Rajshahi district.[3] His original name was Mawlana Shah Mu'azzam Danishmand[4] but he is known by his more familiar name Shah Dawlah. Tradition [5] records that he was a descendant of Harun al Rashid, the Abbaside Khalifah of Baghdad. He ran away from Baghdad, reached Bagha in the reign of Sultan Nasir al-Din Nusrat Shah (A.D. 1519 -32), and married the daughter of a

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1. H.S.B, p.198
2. Ibid, p.199
3. J.A.S.B., 1904, No.2, pp.108 ff.
4. Ibid. p.111
5. Ibid. p.113

certain influential noble 'Ala Bakhsh Barkhurdar Lashkari of Makhdumpur not far from Bagha. Since then the Mawlana settled at Bagha and his descendants are living there even to this day. An inscription discovered from the place records that one mosque was built by Sultan Nasir al-Din Nusrat Shah (in 930/A.D. 1523-24).[1]

There is a big "waqf" estate in the village, the origin of which is as follows: "In 925 A.H., i.e. in 1519 A.D., a devotee named Hadrat Mawlana Shah Dawla came and settled in Bagha. His tomb may be seen in a small cemetary in the mosque compound with those of five of his relatives. In 1615 A.D,, his grandson Mawlana Hadrat Shah Abdul Wahab received by a farman (letters patent) of Mughal emperor, a free grant of 42 villages yielding Rs.8,000/- a year, for the support of his family."[2] Abd al-Latif,[3] who travelled in North Bengal in A.D. 1609

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1. J.A.S.B. 1904,No.2 p.111
2. Bengal District Gazetteers, Rajashahi, H.S.B., p.233.
3. Bengal: Past and Present, Vol. XXXV, pp. 143-46.

in the reign of Emperor Jahangir met one Hawadha Mian at Bagha, an old Saint aged about one hundred years. The old man maintained a college, built of grass-thatched roofs and mud-plastered walls where many of his descendants and otherstudents engaged themselves in study. The entire country-side around the village was granted to Hawadha Mian for his subsistence (madad-i-ma'ash). Dr. Abdul Karim thinks, "Hawadha Mian of 'Abd al-Latif's account may be identified either with Mawlana Hamid Danishmand or with his son 'Abd al- Wahhab.[1]

SHAH SULTAN ANSARI (alive in 1540 A.D.)

Dr. Enamul Haq says, "The genealogy (which we examined during our stay at Mangalkot) of the descendants of Shah Sultan Ansari proves, that his father belonged to the Ansar (those who helped the Prophet in Medina after flight) family of Medina, and he came to Mangalkot with his family about the year 900 A.H. = 1498 A.D. Shah Sultan, one of his three sons was born in Mangalkot, just after a few years of his settlement. He was a great learned man, a famous darvish, and a successful missionary."[1] Mawlawi Mufaddalu-r-Rahman Ansari, one of the descendants of this Saint, who is 52 years old in 1931, is the 17th man in descent from the Saint.[2] According to Enamul Haq, Shah Sultan was alive in 1540 A.D.[3]

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[1] SH MB, p. 122.

SHAH PIR (d. 1632 A.D. ?)

The tomb of this Saint is situated under the jurisdiction of thana Satkania. There is a great market called "Darbesher Hat" within a distance of two or three miles from the tomb of the darwish, said to have been founded by the Saint. According to the local tradition, his real name was Muhammad Yusuf and he was a prince of Delhi. After he passed his youth, he became indifferent to the world and renounced it. In course of time, he became a darwish and came to Satkania some three or four hundred years ago[4] and settled there. He preached Islam there for a long time.

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1. H.S.B., p.191
2. Ibid., p.192
3. Ibid., p.191
4. H.S.B.,p.255

Dr. Enamul Haq says, "we know of a great Indian Saint named Shah Pir, whose shrine is in Meerut in the United Provinces. His magnificient shrine was built by Nur-Jahan, the beloved wife of the Emperor Jahangir. He died in the year in 1632 A.D. and belonged to the Shattari order of Indian darvishes." [1] Again, Enamul Haq thinks, that, this Saint of Meerut visited Satkania once in his life time who died in 1632 A.D. in Meerut and not in Chittagong, which contains his memorial tomb.[2]

SAYYID SHAH NI'MATULLAH (d.1664 A.D.)

According to the account recorded in the Khurshid-i-Jahan Numa , this Saint was born in Karnaul in the province of Delhi.[3] He was a great traveller and in course of his itinerary, he came to Rajmahal and lived there for some time. Sultan Shah Shiya (1639-1660) was then governor of Bengal who showed much honour to the Saint.[4] The Saint afterwards repaired

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1. H.S.B., P.256
2. Ibid.
3. Ibid. P.179
4. Ibid.

from Rajmahal to Firuzpur quarter of Gaur, where he died in the year 1664 A.D. the chronogram of his death is "Nimatullah bahar-i-'ulum mudam", i.e. "Nimatullah is an everlasting ocean of learning," the numerical value of which bring forth the year 1075= 1664 A.D.[1]

SHAH MIR DHAKIR 'ALI

According to Enamul Haq, Shah Mir Dhakir 'Ali, came to Mangalkot only a few years after the death of Maulana Hamid Danishmand.[2] He was a great Sufi Saint, who worked many miracles in his Lifetime.[3] He died in A.D.1778.

HAZRAT SHAH ABDUR RAHIM SHAHID[4]

He was a great Sufi Saint of Bengal who preached Islam there. He came to Murshidabad, West Bengal, from Kashmir and then he came to Dhaka from Murshidabad. He belonged to the Naqshbandi Silsila. His psiritual preceptor was

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1. H.S.B., p.179
2. Ibid., p.194
3. Ibid.
4. Rood-i-Kausar, by Shaikh Muhammad Ekram, PP. 510-511

Sufi Hedayatullah who was a Khalifah of Sufi Abdullah. Sufi Abdullah was the spiritual desciple and a Khalifah of Khwajah Muhammad Masum of Naqshbandi Silsilah. Hazrat Shah Sufi Abdur Rahim was born in A.D. 1661 and died in A.D. 1745.

SHAH SUFI AMANATULLAH[1]

He was the spiritual disciple and a Khalifah of Shah Sufi Abdur Rahim. The Khanqah of this Saint is in Dhaka. He was a great preacher of Islam in Dhaka. He belonged to the order of Naqshbandi Silsilah. He was succesful to propagate Islam there. He died during the second half of the 18th century. He is lying buried in Mohalla Maidan Mia Sahib.

SAYYID MUHAMMAD DAYEM [2]

He was a resident of Chittagong and a descendant of Hazrat Sayyid Bakhtiyar Mahi Sawar of Daira Azimpura. Sayyid Muhammad Dayem was also belonged to the Naqshbandi Sufi Silsilah and was a spiritual disciple of Shah Sufi Amanatullah. Due to his further spiritual training he had met Hazrat Shah Sufi Abdur Rahim, who ordered him to go to Patna and meet Hazrat Munayem Pakbaz. Then

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1. Rood-i-Kausar, p. 511
2. Ibid., p. 512.

he came to Patna and met Hazrat Munayem. After sometime he returned to Dhaka and had settled at Mohalla Azimpura. He became renowned Sufi Saint of Bangladesh during the second half of the eighteenth century. He had many disciples in Chittagong, Noakhali and Kumilla. He was a very strict follower of Shariat. He established a very big Khanqah. There were many students who used to stay in that Khanqah and they were also given free fooding and lodging for their academic pursue. This khanqah became a great centre of learning. Shah Sufi Dayem died in A.D. 1799.

CHAPTER - VII

"POPULAR ISLAM" IN BENGAL

(Un-Islamic Beliefs and Practices Among the Muslims of Bengal)

" POPULAR ISLAM " IN BENGAL

(Un-Islamic Beliefs and Practices Among the Muslims of Bengal)

The new culture introduced by the Muslims did not, however, remain purely Islamic in its new geographical set-up. Through centuries of intermixing with the local populace various cults, customs and ceremonies crept into the Muslim way of life and gradually acquired an Islamic orientation. 'The original form of Islam survived only in the fundamentals of beliefs and practices: Much of this fusion of beliefs and rites was, of course, due to the eclectic character of Hinduism which readily accepted the worship of any Saint or even of a martyr. But it also pointed to 'the close association of Hinduism and Islam among the lower class votaries of both religions a union based upon the ethnical identity of the

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1. Article by Muin-ud-Din Ahmad Khan, 'Research in the Islamic Revivalism of the Nineteenth Century and Its effect on the Muslim Society in Bengal, p. Bessaignet (ed.) in Social Research, pp. 40-41.

two bodies.[1] The spirit of concession, the outcome of circumstances, was accelerated by the personal ''Liberalism' of some of the later Muslim rulers. Akbar paid adoration to sun and fire and on the full moon of Shaban employed Brahmins to fasten 'rakhi' on his wrist.[2] Akbar's son Jahangir observed Diwali Puja, invited yogi's to dine with him during Sivaratri and in the Eighth year of reign, celebrated his father's Sraddha in his Mausoleum at Sikandra.[3] Dara Shikoh the eldest son of Shah Jahan, composed a work called Majma' al-Bahrayn or the meeting of the two seas, having for its object the union of Hindu and Muslim religious systems.[4] Shahamat Jang and Sawlat Jang (nephews of Alivardi) once celebrated the Holi festival

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1. Ja'far Sharif, Qanun-i-Islam(Tr.) G.A. Herklots, (ed) W. Crooke, (Oxford University Press, 1921). p.9.

2. Ayn-i-Akbari, Vol.1,p.184

3. James Wise, "The Muhammadans of Eastern Bengal," J.A.S.B., Vol. LXIII, Pt.III, No.1, 1894, p.35

4. Azizur Rahman Mallick: British Policy and the Muslims in Bengal, p.5

for seven days in the garden of Motijhil.[1] After the treaty of Alinagar Nawab Siraj al Dawla went to Murshidabad and enjoyed the Holi festival in the palace of Mansurganj.[2] Nawab Mir Ja'far crossed the Ganges with all the gentry of the town and in similar manner took part in the Holi festival.[3] It is also said on reliable authority that on his death bed, Mir Ja'far drank a few drops of water poured in Libation over the idol of Krittesvari.[4] Some Muslim writers wrote on purely Hindu themes as for example did Shaykh Faydullah whose ballad on the glorification of Goraksha abounds with the mystic beliefs and practices of the Natha cult of Bengal.[5] The works of 'Abd al-Shukur and Sayyid Sultan are similarly imbued with the ideas of the Saiva cult and mystic tantrism.[1] Other typical examples of this class of literature are furnished by 'Alaul, who sang the praises of Siva and Mirza Husayn, who composed hyms in honour of goddess Kali.[2] In Nabi Vansa (Geneology of Prophets), Sayyid Sultan goes to the length of including Brahma, Vishnu, Siva and Krishna-all Hindu gods -in his list of prophets.[3] Some other Muslim-writers wrote on thems from popular Hindu-Muslim belief. One of them represents his hero as having gone to the nether worlds to seek a boon from the seven sages of the Hindus.[4] Another represents god as having appeared as half Krishna and half Muhammad to reconcile rival heroes, representing the two communities.[1] A striking example of this class of literature is furnished by 'Abd al Ghafur who identifies Ganga-Durga, Padma-Siva and all other house-hold gods and goddesses of the Hindus as relatives and friends of Ghazi, the Muslim hero.[2] The inter-change of ideas and thoughts had long ago led to the evolution of a common god, Satya-Pir, worshipped by both communities and a mass of literature grew up in exposition of that belief.[3] Vaishnavism also influenced Muslim writers, and Radha-Krishna legend became the central theme of many expositions for several centuries. In the work called Pada Kalpataru,

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[1] Azizur Rahman Mallick, op. cit. pp. 5-6; James Wise, 'The Muhammadans of Eastern Bengal, J.A.S.B., Vol. LXIII, pt.III, No.1, 1894, p.35.

[2] *Ibid.*

[3] *Ibid.*

[4] *Ibid.*

[5] Sen, S. *Bangla Sahityer Itihasa*, Vol. I, p.752; J.C. Ghosh, *Bengali Literature*, pp. 84-5. Natha cult is a Saivite cult mixed with tantrism and debased Budhism and riotous with mystery, magic and mantra (charm). Azizur Rahman Mallick, *British Policy and the Muslims in Bengal*, p.6.

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[1] Sen, S. Op.Cit., pp.593, 760-1; Ghosh, Op.Cit; p.83; See also Shukur Mahmud's Panchali Published by Ghulam Rasul, Cal. 1319 B.S.; A.R. Mallick, Op.Cit. p.6.

[2] Encyclopaedia of Islam, Vol. II, p.491; Sen. D.C., History of Bengali Language and Literature, pp.625,793, Jafar also wrote an Kali, Ghosh, op.cit. p.82; Mallick, A.R., Op.Cit., p.6.

[3] Ghosh, op.cit., p.83; see for details Sahitya Parishat Patrika, 1341, VolII, pp.38-54; Mallick, A.R. Op.Cit., p.7.

[4] Sen,D.C. op.cit., p.796; Datta, op.cit. p.96,Mallick, A.R. op.cit. p.7

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[1] Ghosh, op.cit., p.82, Ghazi Mangal of Muslim Poets can be called the counterpart of Rai Mangal of Hindu poets, in some of which Kalu is represented as a crocodile god. Sen, S., op.cit., p.925.

[2] Mallick, A.R., Op.cit., p.7; Sen,D.C., Op.Cit., p.925.

[3] Ibid.

Vaishnavadasa has quoted the padas of as many as eleven Muslim poets.[1] The Karta Bhajas, a sect founded in Bengal in the eighteenth century, who called their creed Satya-Dharma (True Religion), included both Hindus and Muslims.[2] The worship of the Hindu shrine of one Manohara Natha "by as many Musalman as Hindu pilgrims" was found to be common by Sleeman in 1836.[3] The burning of Muslim widows and inter-marriage with the Hindus was practised in some parts of the India during the reign of Jahangir.[4] The actual worship of small pox, under the name Devi Mata in the Punjab and Sitala in other parts of India among the lower orders of Muslims seems to have been one of the outrageous practices that persisted in the nineteenth century, doubtless as a result of incomplete conversion.[5] The Census Report

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1. Mallick, A.R. op.cit.,p.7
2. Encyclopaedia of Islam, Vol.II, p.491.
3. Sleeman, W.H. Rambles, and Recollections of an Indian Official, Vol.II, p.238
4. Elliot, H.M., and Dowson
5. The Muhammedans in the Punjab, Calcutta, Vol.XXXIII, No.LXIV, 1859, p.294; J.A.S.B., Vol.I, 1832, p.494; J.R.A.S. Vol. XIII, 1352, p.350. Sen, D.C, Op.Cit., p.793.

of 1911, refers to communities, "the members of which admitted that "they were neither Hindus nor Muslims but a mixture of both".[1]

The loss of political power by the Muslims, who formed but a small proportion of the Indian population, undoubtedly contributed to the degeneration of Islam in India. For three generations these people without a shepherd receded more and more from their national faith and conformed to every superstitious rite of the Hindus.[2]

The following description of festivals and peculiarities of belief and customs among the Muslims of India based on contemporary accounts will show the extent of deviation from the original faith which Islam in India, in the nineteenth had undergone.

Dr. Buchanan found the ceremony of Muharram performed in Bengal "with much gaudy pomp, tumult, and musical parade" remarkable alike in "magnificance of

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1. Census of India Report, 1911, Vol.I, pt.I, p.118.
2. J.A.S.B., Vol. LXIII, p.111, No.1, p.48.

show and in intolerable din."[1] M. Gracin de Tassy was of the opinion that the mummeries of the Imam bara were copied from the Hindus, especially the fastening of the mouth which was much in use among the Hindu ascetics.[2] He further pointed out that the ceremony resembled, in many ways, the Durga Puja of the Hindus -the Taziyah like the Durga Puja lasted ten days and just as the Hindus on the tenth day, forming a grand precession amidst the sound of musical instruments cast the statue of the goddess into the river, so did the Muslims pass in procession to throw down the Ta'ziyah.[3] Dr. James Wise finds likeness between the Muharram and Ratha Yatra of the Hindus, in both of which "the greatest merit is attributed to the persons dragging the car.[4] The orthodox Muslims were as much surprised as the Europeans at the performance of such a ceremony which would be counted Sacrilegious in Persia and Arabia.[5] One of the

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1. Eastern India, Vol. III, p.516.
2. Asiatic Journal, Vol.VII, 1832, p.55
3. A.J., Vol VI, 1831, p.353.
4. J.A.S.B., Vol. LXIII, Pt. III, No.1, 1894, p.36.
5. Ali, Mrs. H. Observations on the Musalmans of India, VolI, p.48; Qanun, p.70.

most remarkable features of the Muslim worship in India during the nineteenth century was the veneration the people came to lavish on the Saints.[1] In fact the Muslim masses entered into the worship of Saints "with more enthusiasm than into the regular religious exercises, which are obligatory".[2]

The dargahs were visited by the people in distress or in fulfilment of vows or for earning religious merit and in their journey to these places of sanctity, they underwent "as much exposure and fatigue in reaching them as the strict Hindus on their pilgrimages to the sacred places of Jagannath or Brindaban."[3] Every conceivable object of earthly desire-children, health, fortune or honour-would be asked for by the devotees propitiating the Saints by offering some vows.[4] By the first half of the nineteenth century, however, the Muslims of India had agreed that Khidr "discovered

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1. "Mussulman Saints of India". A.J. Vol. VI, 1831, p.222; Mallick, A.R. op.cit., p.11
2. Titus, M.T., Indian Islam, p.131.
3. J.A.S.B., Vol.LXIII, pt.III, 1894, p.37.
4. J.A.S.B., LXIII, pt. III, No.1, 1894, p.37.

the source of the water of life" of which he was the guardian.[1] Khidr was also regarded as a guardian spirit of the seas and rivers of India "protecting manners from shipwreck."[2] De Tassy, on the authority of Jawan, tells us that in the month of Bhadra, all those whose wishes had been fulfiled set afloat boats in honour of Khwaja Khidr with offerings of milk and grain.[3]

Zindah Ghazi is a mythical hero in the eastern part of Delta of the twenty-four Pargagans. Every village in the twenty-four Parganas had shrines dedicated to Muhurra Ghazi and no one could enter the forest and no crew sailed through the district without first of all making offerings to one of the shrines. The guardians of these shrines, claiming descent from the Ghazi, indicated the limits within which the forest was to be cut.[4] Of yet

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1. A.J., Vol. VII, 1832, p.142.
2. J.A.S.B., LXIII, Pt. III, No.1, 1894, pp.38 -9.
3. A.J., Vol. VII, 1852, p.142. Qanun, pp.272-3 for details.
4. Based on Statistical and Geographical Survey of the twenty-four Pergunnah district by R. Smyth, vide J.A.S.B., Vol. LXIII, Pt. III, No.1, 1894, p.40.

another type were the ceremonies connected with Salar Mas'ud Ghazi, believed to be either a brother of Tughlaq Shah or nephew of Mahmud of Ghazni and in either case worshipped as a martyr hero.[1] To his shrine at Bahraich in Oud, pilgrims came from all over India "with lances decorated with red flags, and having at their head musicians singing and playing on tambours".[2] Some carried articles necessary for a marriage ceremony, convinced that Mas'ud Ghazi renewed his nuptials, he being killed on his wedding day. This ceremony, according to Dr. Willson, was celebrated especially by the lower orders of the Muslim society and by some low caste Hindus.[3] It was the common belief that Mas'ud Ghazi resided for some time at Gorakhpur where 50,000 people annually assembled to celebrate his memory at two shrines built on the sacred spot.[4]

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1. Sleeman, W.H., Journey through Oude, Vol.I, p.48; J.A.S.B., Vol. LXIII, Pt.III, No.1, 1894, pp.40-I, Elliot and Dowson, op.cit., Vol.II, appendix, pp.513 - 549.
2. Mallick, A.R., op.cit. p.20
3. Proceedings of the Asiatic Society, A.J., Vol.IV, 1831, p.75.
4. Martin, M. History, Antiquities, Topography and Statiscs of Eastern India (compiled from Buchanan Reports) Vol. II, p.349.

The legend of martyrdom on his wedding day is also attached to Sayyid Badr al-Din Madar,[1] though another version represents him as being father of 1,142 sons and having had died at the age of 395 years 9 months and 26 days.[2] In the festivals connected with the memory with the Saint, pikes again appear. The pikes were planted in different towns and villages of India where musicians appeared beating a kind of drum and faqirs danced crying 'Oh Madar' and passed through the lighted for that purpose. On the seventeenth of Jamadi-I devotees assembled at Makanpur to celebrate the annual festival.[3] Dr. Buchanan reported of as many as 1600 families in Purnea alone as belonging to this order and son the order increasing.[4] He also met large numbers in Rangpur where admission to the order was allowed to both sexes.[5] Some Madaris in their costumes resembled Hindu Sanyasis "going nearly naked in all seasons, braining the hair and smearing the body with ashes and wearing iron chains round their wrists and necks."[1]

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[1] Proceedings of Asiatic Society, A.J., Vol.VI, A.J., Vol. VI, 1831, pp.75-6.

[2] Mallick, A.R., op.cit., p.21.

[3] A.J., Vol. 1832, pp.56-7. Makanpur is 40 miles from Gorakhpur.

[4] Eastern India, Vol.III, pp.147-8.

The list of Indian Saints whose tombs had become objects of worship were 'Abdul-Qadir,[2] Sultan Sarwar,[3] Shams al-Din Danial,[4] Qutb al Din,[5] Shaykh -Baha-al-Din Dhakariyah,[6] Farid-al-Din,[7] Shaykh Nizam al-Din[8] and

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[1] A.J., Vol.IV, 1831, p.76; Eastern India, Vol.II,p.110

[2] Born near Baghdad in 471 A.H., was gifted with the power of miracles and died in 571 A.H.

[3] It was believed that the blind, the leprous and the impotent were cured by prayers at his tomb.

[4] His tomb at Depaldal in Lahore was guarded by the Hindus, A fos, p.170, A.J., Vol. 1831, p.228.

[5] Qanun P.433; A.J., Vol. VI, 1831, p.222.

[6] Born and died at Multan, Qanun, p.434.

[7] He was reported to be so holy that by his looks clods of earth were converted into lumps of Sugar. A.J. Vol. VII, 1832, p.144.

[8] He lived and died at Delhi. Qanun P. 434.

Khwaja Muin al-Din Chishti. Khwaja Muinal-Din Chishti was one of the most celebrated Saints of India. His tomb at Ajmer is visited by crowds of Hindu and Muslim pilgrims. Some carried their zeal so far as to take away stone or brick of the building, to be placed in their homes, which in turn would become a place of pilgrimage. Emperor Akbar was one of his great devotees and he went on pilgrimage several times on foot to secure the birth of a son to succeed him.[1]

In East Bengal alone each district had its own patron Saints. The more important of whom, Dr. Wise records, were Shah Jalal of Sylhet, Panch Pir, Munnah Shah Darwish and Khandkar Muhammad Yusuf of Sonargaon, Shah Wali Baghadadi of Mirpur, Pir Badr of Chittagong, Shah Jalal Dakhini of Dacca and Adam Shahid of Vikrampur.[2]

The practice of asceticism on Hindu lines had come to be widely adopted among some Muslims of the

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1. Afos, p.145; A.J., Vol.VIII, 1832,p.57.
2. J.A.S.B., LXIII, Pt. III, No.1, p.37.

later period. By the nineteenth century, Bengal seemed to have some three major orders of Faqirs of this category - Arjunshahi, Madari and Benawaz. They belonged to the category of "beshara" sufism. The use of Ganja, opium wine and other intoxicated liquors, strictly prohibited by Islam, was common among a large number of these so called faqirs who often were great debauches.

The ideal of brotherhood and equality, on which much stress is laid by Islam, was modified by Indian Muslims in imitation of the Hindu community. The Sayyids, the Pathans and the Mughals thought themselves superior to the rest and formed the Ashraf, aristocratic class; but even amongst them inter-marriage did not always take place.

'BAUL' OF BENGAL

Bauls of Bengal form a great community. Bauls are a group of mystic people, some of whom are quite stoic and indifferent to the world and some of whom are worldly than stoic. The former ones are called Udasin and the later one are called Grihi.[1] Different groups of Bauls hold different opinions with regard to the originator of their community. The Bauls are found both among the Muslims and among the Hindus. The originators of the Muslim Bauls are called faqirs and those of the Hindus are called Gurus. Among the faqirs the names of Hazrat Gobra, Pagal Nath, Khusi Bighas, Saheb Dhani, Lalan etc., are note-worthy.[2] Among the Gurus, the names of Hari Guru, Banachari, Seva Kamalini, Akhil Chand, Aul Chand etc., are prominent.[3] Dr. Enamul Haq says, all these Gurus or Faqirs were the inhabitants of the district of Nadiya and the life time of none can be traced up to a time earlier than the sixteenth century A.D. In these circumstances, we are inclines to hold the view that Baul community was not founded by one man; it was a community that gradually sprang up out of the incorporation of a good number of men quite indifferent to the world, and that the district of Nadiya was a famous cultural centre of Bengal from the earliest time upto the time of Chaitanya Deva, and it is quite natural that such an ancient cultural centre would produce a class of mystic like the 'Bauls' in the sixteenth century A.D. a century pregnant with mystic ideas of the

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[1] - H.S.B., p.300
[2] - Ibid., p.296
[3] - Ibid.

Sufis and Vaisnabs.[1] The Bauls are differently known in different places. In eastern Bengal they are called Murshiddya Gan; in north Bengal they are known as Dehtatta Gan; in West Bengal they are described as Baul Gan. Excepting the difference in names and imageries, there is no difference whatsoever in the thought underlying them all.[2] But the Ulama do not consider the Bauls to be Muslims in the Shariya point of view as their songs lead to shirk.[3]

These folk-beliefs should be viewed in their proper perspective and should not be over-emphasized or over-rated. They are specific to microscopic Muslim Communities and are generally the exception rather than the rule. They were challenged by the fundamentalist, orthodox and modernist movements alike in the nineteenth and twentieth centuries. They have completely ceased to exit in the westernized upper classes. In the predominantly Muslim regions which now constitute West Pakistan their hold was not very strong even in the lower classes, and fundamentalism is now rooting them out. In the lower classes of East Pakistan, some folk-beliefs still persist

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1 - H.S.B., p.296
2 - H.S.B., p.123

3 - Akram Khan, op. cit., p.122.

despite the fundamentalist Fara'idi movement's success in the nineteenth century, the Jama'at - i - Islami's and Ahle Hadith Movements growing influence on religious life today.

In India the situation is potentially different. Orthodoxy, in the form of the political influence of the Ulema, is still powerful, but the extent of its influence is confined to economically retrogressing and numerically dwindling middle classes, which, in India are no longer to play the role of a creative minority by providing leadership for the vast masses of Indian Muslims. These masses, especially in the rural areas, are yielding to popular Hinduism's pull of absorption, largely through folk-beliefs and through participation in Hindu festivals.[1]

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1 - Bulletin of Henry Martyn School, Aligarh, Oct. - Nov., 1954 - 5; Titus, 233

CHAPTER - VIII

SUFI SAINTS AND THEIR REFORM MOVEMENTS IN BENGAL DURING THE NINETEENTH CENTURY

SUFI-SAINTS AND THEIR REFORM MOVEMENTS IN BENGAL DURING THE 19th CENTURY

The Muslim Conquest in Bengal penetrated to the very core of its society and culture and succeeded in exercising a great influence on the life and thought of non-Muslim population. Islam's message of social equality appealed to the natural emotionalism of the Bengalīs who welcomed it as a deliverance from social oppression. Through centuries of intermixing with the local populace various cults, customs and ceremonies crept into the Muslim way of life and gradually acquired an Islamic orientation. The local influences, ranging from idolatrous propitiation of the goddess of small pox and hegiolatory down to some amount of caste prejudice, which thus infiltrated into the Muslim Society, hedged round the pure doctrines and institutions of Islam. The original form of Islam survived only in the fundamental of beliefs and practices. Much of this fusion and beliefs and rites was, of course, due to eclectic character of Hinduism which readily accepted the worship of any Saint or even of a martyr. Consequently, the religious reform movements from the fifteenth century onwards, both Hindu and Muslim, 'were bound to regard such cults and rites as a debasement of the pristine purity of their respective faiths. While Islam's challenge provoked the Bhakti reaction and resistance to the proslytizing pull of humanism as early as the seventeenth century. Shaykh Ahmad Sirhindi was 'the first to raise the banner of Reformation and Revivalism in India: Sirhindi and his followers laid emphasis on Sunni seperatism and opposed all attempts to evolve a composite culture. This orthodox reaction was carried on by Aurangzeb, whose adminstrative measures fore-cast the intellectual scheme of reforms advocated by Shah Wali-Allah (1703 - 62) a generation later. A definite reformist trend began with Wali-Allah, 'like Ghazali, he interpreted Islam in terms of philosophy" and advocated that intrinsic value of the Islamic creed was far too great to be assailed by reasoning."[1] The doctrines and tenets of the two nineteenth century reform movements which go by the name of the Faraidi and the Wahhabi-movements, appear to be analogous to those of a puratanic movement in Arabia, started considerably earlier by one Muhammad ibn Abd'Abdal Wahab.[2]

In India Shah Wali Allah[3] (1703-62) of Delhi was the first to raise the alarm of "Islam in danger" and he made a strong plea to the Muslims to help regain political power and avoid the extinction of Islamic values in India. He was one of the greatest Sufi Philosphers of Islam in India, an encyclopaedic scholar of tradition, theology and jurisprudence and a moderate reformer, who taught devotion to the sunna of the Prophet and the value of tolerance and compromise in interpreting the Holy Quran. Ascribing the moral decline of the Muslims to their ignorance of Islam, he tried to popularize the Quran and translated it into Persian. He tried to

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1. Sufi, G.M., M. Minhaj, P.68.
2. The founder of the movement has been erroneously stated to be 'Abd al Wahhab, the father of the actual founder, by T.E. ravanshaw in his memorandum" on the sect of the Wahhabis." S.R.B.G., X 411' Trial of Mvi. Ahmedoolah of Patna, P.116.
3. For Shah Wali Allah, K.A.Nizami, Shah Waliullah Dihlavi and Indian Politics in the 18th century. Islamic Culture,

effect a reconciliation among the conflicting stand points- "the Sufi and the Ulama, the Hanafis and the Ahle-Hadith the Wujudis and the Shuhudis, the Shias and the Sunnis, the Mutazali and the Ashari." He emphasized that the door of interpretation (ijtihad) was not closed, though he did not support the licence in religious thought. According to him strict application of Islamic ordinances would check the moral decay of the Muslims. Knowledge of theology must be combined with sufism. While counselling avoidance of rigidity in interpretation of religious injuctions, Waliullah endeavoured to establish pure monotheism and purge the Muslim Society of all polytheistic and un-Islamic social practices, beliefs, customs, etc., which had grown up in Hindu environment, because the purity of Islam, its doctrines and values, must be maintained. Thus did Shah Waliullah seek to effect the moral and political regeneration of the 'decadent, demoralized, bewildered and disorganised' Muslim Society in India. Waliullah's ideas were transmitted to his son, Shah 'Abdul 'Aziz (1746-1834)[1] and his grandson, Ismail (1781-1831).[2]

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19 1951; Irfan Habib, Proc. Ind. Hist. Congress 1960, pt. 1 section 11; I.H. Qureshi, The Muslim Community of the Indo-Pakistan Subcontinent (610-1947) ch.9; M.D. Rahbar, Shah Waliullah and Ijtihad, The Muslim World 1955; M. Mujeeb The Indian Muslim, 277-82.

[1] Rafiud-Din Ahmed, The Bengal Muslims, p.42

[2] J.N. Sarkar, Islam in Bengal, p.46; Jayanti Maitra, Muslim Politics in Bengal, p.11.

Shah Abdul Aziz, who went a step further than his father and declared India was no longer dar-ul-Islam, but dar-ul-harb, or zone of war, thus recognizing the legality of jihad, or holy war, to defend the cause of Islam.

The militant movement for the rehabiliation of Islam in India in the early years of the 18th and 19th centuries was categorized as Wahhabi by the British, on the basis of the Arabian paralled of that name. This was done by the Britishers by taking advantage of the atmosphere of bitterness against the Wahhabis among the Muslim masses of India. This name was given to the reforms of Shah Wali Allah's school by the Britishers firstly by W.W. Hunter in his Indian Musalman which aimed of creating a division among Muslims of India following the British policy of divide and rule. Sir Syed Ahmad Khan was the first to write an answer to this misleading book in hisfamous treatise entitled "Hunter Par Hunter."

Before long the opposition against - British rule developed into armed resistance, This struggle was waged under the banner of Islam and the doctrine of jihad played a significant part in it. The most

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1. I.H. Qureshi, op.cit., p.192; Aziz Ahmad, Studies in Islamic Culture in the Indian Environment (London in 1964), p.210.

important of these movements which aimed at political change along with social, moral and spiritual revivalism was the Tariqah-i-Muhammadi, led by the great sufi desciple of Shah Abd al Aziz named as Sayyid Ahmad of Rai Bareli (1786-1831) which was actively supported by two learned scoins of the Shah Wali Allah's family, viz. Shah Ismail (1779-1831) and Shah Abdul Hayy (d.1828), the former one a nephew and the latter son in law of Shah Abd Al'Aziz.[1] The movement of Sayyid Ahmad Shahid which started from Delhi soon became an All India movement and its impact was deeply felt in the length and breadh of Bengal also and which had a far reaching influence on the spiritual moral and religious life of Muslims in Bengal. As the religous and spiritual life of early 19th century Bengal was very much inspired by the ideas and practical endeavours of Sayyid Ahmad Shahid and almost all the leading theologians and sufi reformers were somehow or other under his influence it will not be out of place to gi ve a short account of life and achivements inorder to understand properly the treand and nature of his influence on the life of Muslims on Bengal.

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[1] On this movement, see: Aziz Ahmad, 'Le movement des Mujahidin dans i' Inde an XIX' siecle', Orient 15 (1960), pp.106-116; Qeyamuddin Ahmad, *The Wahabi Movement in India* (Calcutta: Mukhopadhyay, 1966), 391 pp; Muhammad Abdul-Bari (1957), pp.156-164; Freeland Abott, '*The Jihad of Sayyid Ahmad Shahid*; MW 52 (1952), pp.216-222; Hunter (1974), Passim; Ishtiaq Husain Qureshi, *The Muslim Community of the Indo-Pakistan Subcontinent*, 610-1947. A brief Historical Analysis (The Haque: Mouton, 1962), pp.194-297; E. Rehatsek, 'The history of the Wahhabys in Arabia and India, *Journal of the Bombay Branch of the Royal Asiatic Society* 14 (1878-80), pp.274-401; Muin-ud-Din Ahmad Khan (1965), pp.XXXVI-LXXXI.

Sayyid Ahmad was born in 1201 A.H. (24 Oct. 1786) in the district of Rai Bareli. He traced his descent from the family of the Prophet Muhammad.[1] His father was Sayyid Muhammad Irfan. In 1222 A.D. at the age of 22, Sayyid Ahmad became a spiritual disciple of Shah 'Abdul 'Aziz and received mystical training under him.[2] In 1810, he left Delhi and joined the free booters under Amir Khan Pindari, who subsequently became the Nawab of Tonk, and fought against the English and Hindu chieftains in the vicinity of Malwa.[3] In 1816, when talks on peace between Amir Khan and the English were in progress, he left the former's service, At Delhi, he took his residence at the Akbari mosque and returned to seek instruction under Shah Abdul'Aziz. From Shah Abdul Aziz. Sayyid Ahmad derived the peculiar opinions which he subsequently promulgated and the design which he adopted of preaching a religions erusade.[4]

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[1] Sawanih Ahmadi, p.4; J.B.R.A.S. p.382; Calcutta Review, No.C.P.80

[2] Sawanih Ahmadi, P.8

[3] Ibid. p.13

[4] Ibid. P.15

The doctrine of Tasawwur-i-Shaikh ( ) is commonly practised by the followers of all the important sufi orders of India upto the days of Shah Abdal Aziz. It is related that when Syed Ahmad Shahid became accept bayat at the hands of Shah Abdal Aziz, the later taught him the principles of Tasawwar-i-Shaikh or Rabita to Syed Saheb. The biographers record that Syed Saheb raised objection to it and said that it is not corroborated by the Sunnah of the Holy Prophet. Shah Abdal Aziz was astonished at this and went into meditation and after some time he got up and said that due to special spiritual relation and Nisbat with the Holy Prophet you need not have to follow the principle of Rabita. It is from this time onwards that the doctrine of Tasawwur is not practised by the followers of Syed Ahmad Shahid, a large number of them have worked in the region of Bengal. The opponents of sufism generally object to this practice among the sufis but the Sufis after Syed Ahmad Shahid are the only group of Sufis in India who do not beleive in Tasawwur Shaykh. Influenced by the spiritual religious and reformist ideas of Shah Abdul Aziz Sayyid Ahmad had started a movement of religious reform in India. He was soon joined by

Shah Ismail and Mawlana Abdul Hayy who became his most important disciples and supporters. Their inclusion with Sayyid Ahmad Shahid had instrumental in getting a far reaching stimulus to his reformative ideas.

Sayyid Ahmad now called his order "Tariqa-i-Muhammadiyah - the order of Muhammad- and claimed for himself the right and power of recruiting disciples according to all four principal Sufi orders in India-Chishtiyah, Qadiriyah, Naqshbandiyah, Mujaddidiyah- as according to him these were only four stages leading to his own. Such worldly actions as marriage, educating one's children, commerce, trade, even clothing oneself was considered by as being done in pursuit of the ideal of elevating one's soul. The making of a pilgrimage and fighting a jihad were to the same end.[1]

Sayyid Ahmad's teachings have been recorded by Shah Ismail in the Sirat-i-Mustaqim. This work was written before he set out to fight the unbelievers.

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[1] Mallick, A.R., op.cit;, p.110

Most important of his reform ideas as is evident from Sirat-i-Mustaqeem and the Taqwiatul Imam were:
(i) emphasis on the unity of Allah (Tauhid) and restoration of the simplicity of classical Islam and
(ii) rejection of shirk(idolatory), which presupposes rejection of all innovations, superstitions and abuses pervading Indian Islam whatever their source may be. The Sirat bewailed the darkness overspreading the land: "Compare the State of Hindustan with that of Rum and Turan. Compare it even with its own condition two or three hundred years ago. Alas! where are now the Aulia and Ula ma of those times?" The innovations were classified into three classes: (a) first, those arising from association with sceptics or heretics, sinners against the unity of God. The excessive respect to murshid (spiritual preceptors), and saint worship, constituted the whole religion of the common Muslims in India. The appeal to the saints in every case of difficulty, circuits (twwaf meant for the Kaaba) round their tombs, and burning of lamps thereon (prohibited in tradition), long arduous and expensive pilgrimages to their shrines (rather than to Makka), endless vows and offerings made to propitiate them so as to fulfil

every conceivable blessing or object of human desire (e.g., children, honour, health fortune etc.) the custom of naming children after the saint, allowing hair to grow untouched, -all these popular, heretical and superstitious practices, due to Hindu and not Sufi influence, became a sin against God's unity. Belief in the power of saints was open blasphemy. The saint was worshipped but God was neglected or forgotten. Of little benefit to the devotee, it exposed him to God's wrath and injured the Muslims in general and hence must be avoided. "If the Hindus have their Gaya, their Mathura and their Kashi the Mahomedans have their Makwanpur, their Bahraich, and their Ajmer. The one set builds maths over their idols, the other, not to be behind hand raise domes over their Saints' tombs. In the maths you will find mahants and Goswains at Mahomedan shrines, Khadims, Mujawirs and Pirzadas." Hence the Taqwiatul Iman exhorts: "Follow no one, be he mujtahid, Imam, Ghaus, Kutb, Moulavi, Mashaikh, King, Minister, Padri or Pandit, against the authority of the Quran and the Traditions."

(b) The second class of innovations were these arising from association with Shias. Ali was given a dignity and honour higher than the earlier Caliphs. Muharram ceremonies were also f ound upon. To a true believer the breaking of taziahs should be as virtuous an action a breaking of idols. If this was not possible, these should be detested and abhorred.

(c) The third class of innovations originated from imitation of bad and corrupt customs. Hence pompous or expensive ceremonies on occasions of festivals, mourning, marriage or death must be avoided. "Follow the example of Muhammad (PBUH) of Arabia and relinquish all the usages of Hind and Sind, of fars or of Rum." The prohibition of widow remarriage among the Indian Muslims, due to intercourse with the Hindus, must be given up. Similarly astrology or sooth-saying, the practice of worshipping, like the Hindus, the goddess of small-pox, or of keeping pictures of the Prophet and the Pirs, must also be discarded.

Sayyid Ahmad organised the Tariqa-i-Muhammadiya as a religious movement and termed his doctrine Tariqah-i-Muhammadiyah (The way of Muhammad (PBUH). The movement helped to create a spirit of reform, better understanding of unity of God and the Sunnas by the average Muslim than before and expose several religious irregularities. Issuing out of Delhi, he went to Lucknow, made a numerous converts and achieved considerable success as preacher on his way to Rai Bareli. At Rai Bareli, he married the widow of his elder brother and thus set an example of widow re-marriage, which had became obsolete among Indian Muslims as being a shameful act.[1] Subsequently, he made a tour of Allahabad and Benares preaching his doctrines and gaining converts and returning to Rai Bareli, took the decisions of making the pilgrimage to Makka for Haj which was considered a dangerous journey due to the capturing the sea routes to Saudi Arabia by the Britishers. This idea had so much overwhelmed the minds of Indian theologians that they had been proclaimed fatwas against the permissibility of going for Haj in these circumstances. To dispel this wrongful apprehension he decided to go for Haj himself along with followers.

In Shawwal, 1236 A.H., (July 1821) he set out for Hajj, from Bareli with 400 men and women including his close associates Shah Ismail and 'Abdul Hai.

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1. Mallick, A.R., op.cit., p.110.

After a stay of three months in Calcutta Sayyid Ahmad went on a pilgrimage to Makka and Medina (June 1822) with the whole body of his followers.

After his return to India from pilgrimage in Makka (1823), he halted at Bombay for a few days, and enrolled many disciples.[1] Now his movement had acquired a large following , mainly from Bengal and Northern India. Besides the preaching work undertaken by his lieutenants in all the important cities of India, emissaries were sent to the interior to incite the ignorant Muslims to a Jihad.

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[1] S.R.B.G., XLII- Trial of Ahmedoolah p.129.

A.R. Mallick writes, 'nevertheless, preparations were made with remarkable rapidity; such weapons as swords, guns and spears took the place of paraphernalia of religious rites; riding and drilling of the recruits was regularly practised; military uniforms were substituted for the loose dress of the converts and nazars to the Sayyid consisted now of either horses or weapons of war. Some 2,000 were thus armed and trained, were divided into three companies and were led towards Tonk. Initiation of any new convert was made conditional on his joining the Jihad or making Hijrat (emigration). The declared object of all these preparations was the prosecution of a holy war against the Sikhs[1].' The army of Mujahids (crusaders) received the enthusiastic support from the ruler of Tonk and his son Wazir al-dawlah accompanied the party to Ajmer and from there Sayyid Ahmad entered the territory of Mir Rustam Khan of Khairpur. In Khairpur he was well received and joined by many Mujahids[2]. He then entered the hills of the North-West and began to establish his position among the Afghans of Kandahar and Kabul by inciting their hatred against the oppressive Sikhs. A contemporary Journal giving the causes of Ranjit Singh's popularity among the Hindus speaks of the reverence which he showed for cows, the slaughter of which was punishable with death and also 'his dreadful ill-treatment of the Musalmans in his territories' who besides suffering from various other disabilities, were not allowed to make their Azan-call to prayer or publicly say their prayers. 'This exclusion of the Musalmans from their religious ceremonies', continues the Journal, 'is considered by every Hindu as an act of great piety.'[1] The cases of the forcible conversion of Muslim women and their marriage with Sikhs were not uncommon.[2] By 1826, Sayyid Ahmad called for hijrah and jihad against the Sikhs, by the circulation of a pamphlet, Targhib-al-jihad (incitement to Religious War), throughout Northern India.[3] Sayyid Ahmad patched up an alliance with Sardar

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[1] Mallick, A.R., op.cit., p.114

[2] Cunningham, J.D., History of the Sikhs, p.191

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1. Anglo-India, Vol. III, p.389, Martin, R.N., Anglo-Eastern Empire, p.371, foot note; see also Calcutta Review. No.c. pp. 81 - 2.
2. S.A. p.24, 71; Mallick, A.R., op.cit.,p.115.
3. Cunningham, J.D., History of the Sikhs, p.191; for translation of the pamphlet see, J.A.S.B. 1832,p.482. Mallick, A.R., op.cit., pp. 115 - 117.

Sayyid Khan, brother of Dost Muhammad Khan and Amir Khan, chief of Khatak and with several minor chiefs of Panjtar. The disquieting news from the frontier having reached Lahore, Bud Singh, with 10,000 troops, was sent by the Darbar Singh against the Sayyid. An attack led by the advanced guards of Sayyid Ahmad was repulsed by the Sikhs but the loss was so heavy that Budh Singh was forced to withdraw a few miles.[1] The two engagements though indecisive and marked by the indisciplined conduct of his restless Pathans, nevertheless, encouraged Sayyid Ahmad to form a sort of government in the frontier. The Ulama (learned men) from Hidustan in conjunction with some leading Pathan chiefs decided to establish a Khilafat and Imamat and on Jumada 11, 1242 A.H. (February 1827) all took allegiance to the Sayyid as their Khalifah. Obedience to the Sayyid was declared obligatory on the part of all Muslims and people opposed to him were branded as rebels.

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[1] Beng. Pol.Cons. 30 March 1827, No.27, Agent, Delhi, to Secy., Govt. Pol. Deptt. 8 March 1827, with enclosures; S.A., pp. 97 -100; Mallick, A.R., op.cit., p.117.

The Khutbah, Friday Sermon, too, was read in his name.[1]

Meanwhile the chiefs of Peshawar and Summa with their armies had joined the Sayyid who now with about a lac of people under his able command appeared formidable. But his position, quite naturally, soon aroused the jealousy of Yar Muhammad Khan, the ruler of Peshawar. When a major battle with the Sikhs was imminent, he attempted to poison the Sayyid and in the actual clash with the Sikhs the next day, he played a treacherous game, his army using blank cartridges and making only a show of fight. This resulted in Sayyid Ahmad's defeat and loss of many of his trusted followers.

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[1] S.A., p.101; A.R. Mallick is of the opinion, the reading of Khutba in the name of a person has great political significance. The sovereignty of the place where it is done is supposed to be vested in the person so honoured. op.cit., p.118 (F.No.2)

traitor and bribed Yar Muhammad Khan, ruler of Peshawar, with 12,000 rupees, to come to his rescue. Leaving the fort under Mazhar 'Ali of Patna, Shah Ismail and the Sayyid moved out to meet the two enemies at Zaida.[1] Yar Muhammad sufferred defeat and died in action. The battle of Zaida was followed by small engagements with the Sikhs under Hari Singh. The Sayyid captured and then immediately lost the fortress of Tarbella and the Sikhs also snatched from him the fort of Hund. Shah Ismail attacked and captured Amb. Sayyid Ahmad now succeeded in re-occupying the fortress of Hund and depriving the Sikhs of their possession of Garhi Singh. He organised also some sort of government within the territories. The secretariat was transferred to Amb and a seal bearing the inscription, "Ismuhu Ahmad", was made for Sayyid Ahmad. Attempts were made to do away with the corruptions and abuses among the Pathans. The power of the Sayyid was now at its zenith. His elation kept pace with his success, and he formally assumed, now, the title of Khalifah and struck coins in his name bearing the inscription 'Ahmad the Just, Defender of the Faith, the glitter of whose sword scattered destruction among infidels.'[1]

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[1] S.A., pp.110-113.

A.R. Mallick writes, "Immediately after, Sultan Muhammad became a traitor, and incited to rebellion the people of Summah who were already disgusted with the strict rules of Islam applied. Mazhar 'Ali, Sayyid Ahmad's agent at Peshawar, was cruelly murdered along with the whole body of Hindustani tax collectors. The people of Summah almost simultaneously massacred all Ghazis, while at evening prayers, "Like cattle and sheep."[2] At this critical moment, he was again invited by some chiefs of Pakhli, Kagan and Kashmir to join them in their fight against the Sikhs. Sayyid Ahmad and

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1. Conningham, J.D., History of the Sikhs, p.193; Latif, op.cit., p.442.

2. Mallick, A.R., op.cit., p.123.

Shah Ismail with 400 trusted followers reached Kaghan, and there joined the refractory chiefs of Muzaffarabad. Sayyid Ahmad sufferred a defeat at Muzaffarabad, but soon after seized Balakot and made it his headquarters. Sher Singh led a surprise attack on Sayyid Ahmad and his followers. In this battle of Balakot which took place in May 1831, Sayyid Ahmad, Shah Ismail and all the leading members of this movement fell in action.[1] In the army of Syed Ahmad Shahid which fought battles against the sikhs various Sufis from Bengal took part. Among them the prominent figures were; Maulana Imamuddin Bengali Maulana Sufi Noor Mohammad, Maulana Waris Ali, Maulana Zahoorullah, Talibullah, Qazi Madani, Abdal Qadir, Haji Chand, and Maulana Abdul Hakim.[2] Among the Bengali Sufis who lost their lives in the battle field were Faizuddin Aleemuddin, Lutfullah, Sharfuddin, Syed, Muzaffar Husain and Munshi Mohammad Ansari,[3] Shaikh Barkatullah[4] and Fazlur Rahman Burdwani.[5] At the time of bayat of Maulana Imamuddin Bengali with Syed Ahmad Shahid at Lucknow in 1820, another Sufi from Bengal,

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1. Beng. Pol. Cons., 17 June 1831, Nos.39 & 41; S.A. pp. 134 - 6; J.B.R.A.S., Vol. XIV, 1873-80, p. 355;
2. Syed Ahmad Shahid by Ghulam Rasul Mehar Vol.I,p.413. Vol. II p.167 & 263.
3. Ibid.Vol. II p.432.
4. Ibid. Vol.I, p.369
5. Ibid. Vol.II, p. 247.

namely Sufi Najibullah Bengali also took bayat at the hands of Syed Ahmad Shahid.[1] Among the other Sufi Mujahids of Bengal were Shaikh Faizuddin and Shaikh Barkatullah who fought in a battle near Hund with Sikhs in which the latter was killed and the former was injured.[2] Sufi Nur Muhammad of Mir Sarai (Chittagong) who was badly injured in the battle of Balakot came back to Mir Sarai and established his Khanqah to give spiritual training to the Muslims of Bengal.

The battle of Balakot left the Wahhabis' leaderless and threw the entire organisation out of gear. The impact of Syed Ahmad's efforts are many fold. But the most important to me appears his effort to organise a group of Muslim Sufis to fight for the freedom of the Country who were asked to keep sword in place of rosary and to go to the battle field in place of leading a life of seclusion in the Khanqahs. This aspect has also encouraged the Muslim Sufi reformers of Bengal who did not confine their activities to the Mosques or Khanqahs,

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1. Ghulam Rasool Mehar ,Vol.I, p.169.
2. Ghulam Rasool Mehar, Vol.I p. 369.

but came out in public and tried to solve their religious, social & economic as well as moral problems.

The ultimate aim of Sayyid Ahmad is assuemd to have been the formation of an Islamic State to pull the Muslims out of their degenerate condition and to bring about a religious and spiritual reformation in the line of Shah Wali Allah and Shaiykh Ahmad Sirhindi's thought. His mission had a far reaching effect in the history of Islam in India. We are only concerned here with the impact of his missionary work on the religious and spiritual life of Bengal. A large number of socio-economic, and religio-political reformers of Bengal who were themselves Sufis were under the influence of Sayyid Ahmad and led the Muslim community of Bengal to the faith of religious and spiritual reform in the 19th century. In fact almost all the reform movements of Bengal during this century were inspired by the practical life and ideas of Sayyid Ahmad Shahid and his impact is still being felt in Bengal.

Among the important personalities who were inspired by the ideas of Sayyid Ahmad's movement were: Nasir Ali Alias Titu Mir, Wilayat Ali and Enayat Ali, Maulana Karamat Ali Jaunpuri, Haji Shariatullah, Sufi Nur Muhammad, Maulana Imamuddin Bengali and Maualana Syed Waris Ali Bengali.

NASIR ALI ALIAS TITUMIR

About 1827 A.D., a disciple of Saiyyid Ahmad, Nasir Ali alias Titu Mir, led a mass movement of reformers, peasants and artisans in West Bengal. Titu Mir, an inhabitant of Chandpur, a few miles to the South-West of Narkulbaria in the district of Baraset, was of no family though above the class or ordinary villagers.'[1] He was, however, connected by marriage with one Munshi Amir, a respectable landed proprietor of the locality.[2] He became a professional wrestler in Calcutta and was employed as lathial by Hindu zamindars of Nadia, while accompanying some members of the royal family of Delhi during pilgramage to Mekka he met Sayyid Ahmad and became his disciple (1822). On return from pilgrimage, some in the year 1827, he settled down at Haidarpur near Narkulbaria and began to preach his doctrines as religious reformer, in which capacity he is reported to have regularly received stipends from Delhi.[1]

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[1] Board's Collection, 54222, p.401, Colvin to Barewell, 8 March 1832, para 6; Mullick, A.R., op.cit. p.88

[2] Calcutta Review, No. CI,p.177; Mallick, A.R., op.cit. p.88.

The reformation which Titu Mir desired in existing faith was almost similar to that which Shariat-Ullah had earlier started or which Sayyid Ahmad was successfully introducing at the time almost all over India. The first implied that the attributes of God must not be applied to a human being; and that the worship of angels, spirits, demons, pirs, teachers, saints or prophets constituted polytheism and was to be disallowed. The second necessitated the purging of Islam of all these superstitious, un-Islamic and idolatrous practices, ceremonies and rites growing out of contact with Hinduism. There were certain doctrinal and basic differences between Titu Mir and the Faraizis, as pointed out by Dr. M.A. Khan. While Shariat Allah held that the Friday and Idd prayers were not obligatory in India, Titu and his followers (as also Karamat Ali) said these prayers. Dudu Miyan met Titu, the latter had no contact with Shariat Allah. Haji Shariat Allah got his inspiration from Arabia, whereas Titu's reform programme was an extension of Shah Waliullah and Sayyid Ahmad's programme for West Bengal. The conformity of both Shariat Allah and Titu to the Hanafi School proved nothing.. Even Sayyid Ahmad ~~'s~~ had some leanings towards it and his disciples like Karamat Ali were Hanafis. Though avoiding Hindu custom, Titu's followers imitated it by forming an exclusive caste, interdining only among themselves, perhaps out of attachement to lawful food and earnings (halal ruzi).[1]

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[1] Sarkar, J.N., Islam in Bengal, p.62.

Titu Mir was not merely a religious reformer. He soon became the leader of an infuriated peasant rising. His followers were recruited from the poor and illiterate Muslims, and were more numerous and powerful in the three districts of 24 Parganas, Nadia and Faridpur. The sect was 'much disliked and feared, chiefly owing to the strong clanship which led them to combine and resist the extortionate demands by zamindars.[1] The extensive powers which the zamindars enjoyed made it easy for them in co-operation with non-Faraizi Muslim tenants (especially the Hanafis) to harass the followers of the sect.[2] The Hanafis were shocked at the denunciation of their rites and customs. Ram Narayan of Taragoonia, Gour Prasad Chowdhury of Nagpur, agent of the zamindar of Koorgatchy and Kishan Deve Roy of Purwa were alarmed at the potential threat to their interests, and on getting complaints, used their powers and influence to interfere and discourage the sect by imposing fines (e.g. illegal beard tax) or by inflicting petty kinds of maltreatment on peasants and weavers of the new sect. Eventually a mosque was burnt. Failing to get justice from the normal judicial machinery of the locality, the exasperated Muslims, led by their lieutenant, Ghulam Masum, carried the case of the peasants to Calcutta. These series of disappointments in procurring redress of their grievances by legal means must have told upon the patience of the sect and goaded them to take the law in their own hands and seek revenge by force of arms. Although the actual reason for going to extremities, which they did soon after, were difficult to find out, yet Colvin was of opinion that "they saw reason from whatever cause to be disappointed in their object of appealing the case and to this disappointment acting on irritated and fanatical feelings." must be attributed "the design suddenly formed and carried into execution of proceeding to extremities by retaliating not only on one Hindoo zemindar with whom there was the immediate quarrel but by acts of outrage towards the Hindoo community generally."[1] But O' Kinealy sharply commented on the inexplicable apathy of the Government.[1]

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[1] Sarkar, J.N., Islam in Bengal, p.62.

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[1] Selections from the Records of the Bengal Government, No. XLII, p.140.

[2] Mallick, A.R., op.cit., pp.81-82, quoting Board's Collection, 54222, Colvin's Report, Para 19.

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[1] Mallick, A.R., op.cit., p.94, Quoating Board's Collection, 54222, Colvin's, Report, Para 19.

The resolution to take revenge was acted upon as soon as entertained. Titu and his followers proclaimed the extinction of English rule and re-establishment of Muhammadan power. The village of Narkulbaria became the head-quarters of the insurgents. About 1829-30 Titu Mir was joined by Miskin Shah, a faqir hailing from the Punjab who, it was said, was the instigator of the rising.[2] Soon after several districts of West Bengal had became virtually a battle ground between zamindars and the followers of the Titu, 'the British authorities were obliged to despatch a regiment of native infantry to deal with what had become a jacquerie.'[3] Finally Titu Mir along with fifty of his followers was killed (1831) during military intervention and some three hundred fifty arrested.[4] The

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1. Sarkar, J.N., *Islam in Bengal*, p.63.
2. Qeyammuddin Ahmad, *The Wahabi Movement in India*, (Calcutta, 1966), p.277.
3. Peter Hardy, *The Muslims of British India* (Cambridge, 1972), p.58.
4. Mallick, A.R. *op.cit.*, p.99

dead bodies of those who fell in action, including the leader's were burnt.[1] J.N. Sarkar observed, "Starting a religious movement it developed into a Socio-economic struggle of the Muslim peasantry against the Hindu-zamindars. Propagating passive non-co-operation amongh the masses by refusing to take service under the English and refusing to go to the English courts, it became a religious, economic and political movement.[2] A.R. Mallick observed, "the Muslim mass of Bengal were uneducated and illiterate, poor and hardpressed, and these are circumstances in which puritanic virtues flourish most."[3]

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1. Mallick, A.R., op.cit; p.99
2. Sarkar, J.N., op.cit; p.64.
3. Mallick, A.R., op.cit; p.105

WILAYAT ALI AND ENAYAT ALI[1]

At the death of Sayyid Ahmad Shahid (1831) differences of opinion arose among his three principal disciples over the relative emphasis on these two principles (e.g. the central feature of the tariqah-i-Muhammadiyah of Sayyid Ahmad was the emphasis on the Prophetic tradition (ittibah-i-Sunnah) and the rejection of the prescriptions of the schools of Law (ittibah-i-fiqh). Maulavi Wilayat Ali of Patna re-affirmed the principle of the tariqah, i.e., Prophetic tradition (in his book Amal bi'l Hadis, probably, written before 1837). Maulana Karamat Ali of Jaunpur refuted Wilayat Ali (in his book Quwwat al Iman, 1837); remained firm on taqlid and followed the Hanafi School of Law. Maulana Abdul Jabbar of Calcutta, though a Hanafite, reasserted emphasis on Prophetic tradition, refuting Karamat Ali and supporting Wilayat Ali (in his book Taqiyat ul Muslimin fi ittiba-i-Sunnat Sayyidal Mursalin, 1840). Thus arose a split in Sayyid Ahmad's sect between the Patna School of Wilayat Ali and his brother Enayat Ali and the Taaiyuni School of Karamat Ali. In course of time a third group arose by leaving the Patna School, the Ahle-hadis.[2]

Maulana Wilayat Ali and Enayat Ali of Sadiqpur family played a very important part in the Sayyid's movement. Touring throughout Bengal and Bihar the two brothers roused the zeal of their adherents to fever heat, and collected men and money for the front. Central Bengal and especially the districts of Faridpur Pabna, Rajshahi, Maldah, Bogra, Nadia and even Baraset became the chief ground of Enayat Ali

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1. Hunter, 28-78; Q. Ahmad, Ch.4; M.A. Khan; A.R. Mallick, 81-92, 115-139; Calcutta Review, No.C.95-104; Ikram, 400 - 405.

2. J.N. Sarkar, op.cit., p. 64.

of Patna for more than ten years. During 1840-44 he made Hakimpur village in Jessore district his head-quarters. He built mosques and appointed teachers to spread the creed and preached jihad. For a time he was assisted in Bengal by his brother Wilayat Ali, but the later mainly worked among the people of Central India, Hyderabad and Bombay. The jihad fund at Patna was replenished by proceeds of sale of the Deccani Women's jewels.

The efforts of Enayat Ali and his agents (1830-70) succeeded in rousing a strong religio-political consciousness among the Bengal Muslims, and encouraging the growth of a civic and corporate spirit, a policy of civil disobedience to government and boycott of Government organs, especially the courts. Thus the masses came to be united in a well-knit organisation. The remotest villages in Bengal came to be electrified by the Tariqah-i-Muhammadiyah. In 1850 Enayat Ali was found preaching jihad in Rajshahi in North Bengal with the assistance of the headmen of many villages, especially one Muniruddin. In the controversy between the two brothers, Enayat Ali's programme for immediate action against the British was supported by the "ignorant and desperate" Bengalis but when it was not accepted by Wilayat Ali, supported by the Hindusthanis, Enayat Ali deserted him. After his death in 1852 Enayat Ali became the leader till his own death in 1857.

The influence of the Patna School extended mainly in northern and western districts of Bengal- Dinajpur, Mallah, Rajshahi, Murshidabad, Nadia, Burdwan, West Jessore and Twenty-four Parganahs. The School was strongest in those areas travered by the Ganges and the Bhagirathi.

MAULANA KARAMAT ALI (1800-1873)[1]

(Taaiyuni Movement)

Maulana Karamat Ali belonged to a Shaikh family which held the office of Khatib during Muhammadan rule. His father was a Sarishtadar in Jaunpur collectorate. Born at Jaunpur (c-1800), he studied theology and other Muslim Sciences under various celebrated teachers, especially Shah Abdul Aziz Muhaddis of Delhi, the teacher and afterwards follower of Sayyid Ahmad Brelavi. Karamat Ali became a disciple of Sayyid Ahmad (then touring in Bengal and Northern Inda, 1820 -24). But, according to Yusuf Ali, he did not join the Sayyid's Jihad against the Sikhs or go to the Afghan border. He was not a true follower of Sayyid Ahmad Shahid as he was in favour of Fatiha and Qiyam, where as Sayyid Ahmad was against these practices. About 1835 the Muslims of Bengal became so much plunged in superstitious beliefs and practices that he apprehended divine retribution. Choosing Bengal as the field of his mission he came there in 1835. The influence of Tariqaha-i-Muhammadiyah Movement which had reached Bengal in 1820 with Sayyid Ahmad's visit to Calcutta, continued to be felt down to the sixties of the nineteenth century.

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[1] For Karamat Ali, Ency.Islam, ii. 752 -3 (by Yusuf Hussain); JASB, Vol. 63 (Pt.iii 54 -6); Census of India (1901), Vol. 6, Pt. I (Bengal), P. 174; Hunter, I.M. 97; Titus, 194; M.A. Khan; Ikram 406-7; I.H. Qureshi; Q.Ahmad ,103 f.

Karamat Ali wrote chiefly in Urdu. Rahman Ali's list of 46 of his works is not exhaustive. One of his works is regarded in India as a correct statement of Islamic principles. His writings may be divided into four classes. (1) General works, (2) Works on the reading and verbal interpretation of the Quran and formal prayers and ablutions (3) Works on the doctrine of spiritual preceptorship (Pir-i-Muridi), in accepting this doctrine, Karamat Ali stands in sharp opposition to the Wahhabi Sect and merges insensibly in the Tassawwuf schools he brings into relation with the traditional religious orders. (4) Polemics against Shariat-Allah, Dudu Miyan, the Wahhabis etc.

Karamat Ali, who was basically a sufi and theologian of sufism and Islam on orthodox lines, and peaceful reform of Muslims in Bihar and Bengal, especially in Eastern Bengal. In the field of doctrine, his principal ideas were as follows:[1]

1) Taqlid: Karamat Ali insisted on the principle of taqlid or imitation of the school of law (mazhab), also accepted by the Faraizis but not by the Patna school or Wilayat Ali's group. He identified himself with the orthodox Sunni Hanafi School. Hence his group was called Ta'aiyuni (Arabic ta'aiyun). He accepted the six orthodox books of tradition, the commentaries (tafsir), the principles of ceremonial law as interpreted by the masters (usul-i-fiqh).

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1. Sarkar, J.N., Islam in Bengal, p.69.

ii) Prayers: Karamat Ali held that the congretional prayers (Juma' and 'Idd) were not only lawful but obligatory. In this he differed from the Faraizis who held that as India had become darul harb because of British Conquest, these prayers could not be held. Karamat Ali, who introduced an era of religious debate in Bengal counter-argued that India had not became darul harb and even in that case the Muslims could follow all observances practised in darul Islam. The Patna School agreed with Karamat Ali in this respect.

iii) Pir-i-Muridi: Karamat Ali accepted the doctrines of Tasawwuf and Pir-i-Muridi and himself practised and followed the Naqshbandi Mujaddidi Wali Allahi Sufi Order.

iv) Mujaddid: He accepted the tradition of the emergence of a Mujaddid (renewar of faith) in every century and regarded Sayyid Ahmad to be a Mujaddid of 13th century A.H. to be followed till the 14th A.H.

V) He differentiated 'between shirk (negotiation of Islam and bida (an error in doctrine) and between a fasik (sinner) and a Kafir (infidel). He denounced music, dance, tazias, and Urs. But he approved in a modified form some of the traditional ceremonies like fatihah (rite for the dead) and Qiyam or standing during Milad Mahfil (birthday celebration of the Prophet). He criticised those who "denied funeral prayers to those who did not pray but repeated the Kalima". He also endeavoured (successfully) to bring back to orthodoxy the new hetrodox schools growing out of the work of Shariat Allah and Dudu Miyan.

Karamat Ali showed great power throughout his life for regenerating Islam and revitalizing Islamic life in East Bengal. Sailing on the rivers for period of nearly forty years on his flotilla constituting a travelling (residential) college, he conveyed the message of Islamic reform and regeneration to the Nagas of Assam and the people of the Bay of Bengal islands. J.N. Sarkar says, " His following was so large that when he died (30th May, 1873), there was scarcely a village in Bengal that did not contain some of his disciples.[1] He was buried in Rangpur. He has written more than fify books which deals with his religious and spiritual reformist ideas and they had indeed played a very significant role in reforming the life of the Muslims of Bengal which was very much under the influence of Hindu customs and traditions. Along with his books he practically trained a very large number of his followers in the path of Sufism especially of the Naqshbandi Mujaddidi Wali Allahi Sufi order. His silsilah and spiritual followers and descendants are still welknown in Bangladesh under the title of Jaunpuri silsilah and Jaunpuri pirs.

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[1] Sarkar, J.N., Islam in Bengal,p.70

HAJI SHARIAT ALLAH

Haji Shariat Allah (A.D. 1781-1840) was a Bengali Muslim belonging to a petty taluqdar[1] family of Shamail village in Madaripur subdivision. He was the founder of the Faraidi movement of Bengal. He started this religious reform movement at the age of 38.[2] He was born in A.D.1781.[3] His father 'Abd al-

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[1] See: J.E. Gastrell: Geographical and Statistical Report of the Districts of Jessore, Fareedpore and Backergunge, Calcutta, 1868, (hereafter referred to as Jessore, Fareedpur and Backergunge). p.36, No.151; and Translation of Proceedings held in two cases tried in 1847 before the Session Judge of Dacca in which Doodoo Miyan and his Followers belonging to the Sect of Hajees or Faraijees, Calcutta Military Orphan Press, 1848 (hereafter referred to as Trial of Dudu Miyan, p.268, which confirms that an estate of his own; J.A.S.P., Vol.III, p.187, foot note 4.

[2] Haji Shariat Allah was born in A.D. 1781 (See "Tomb Inscription of Haji Shariat Allah" Journal of the Asciatic Society of Pakistan, Dacca, Vol. III, 1958, p.195), and started his reform movement in A.D.1818.

[3] Cf. J.A.S.P., Vol.III, p.187, foot note 4. In the opinion of some local people, he was born in the neighbouring village, Hajipur (See Dr. Muinud-Ahmad Khan, History of the Faidi Movement, p.2, foot note 5.)

Jalil Taluqdar, a man of not very large means, died when he was hardly eight years old.[1] Thereafter, he was brought up in the family of his paternal uncle 'Azim al-Din.[2] On a certain occasion, being reprimanded by his uncle, Shariat Alla left home and ran away to Calcutta when he was about twelve years old. There he got an opportunity to present himself to a teacher of the Holy Quran namely Mawlana Basharat 'Ali, who, taking pity on the boy, enrolled him in his Quran Classes.[3] Then he proceeded to Phurphura, in the district of Hughly, to take lessons in Arabic and Persian languages on the advice of his teacher.[4] After two years he proceeded to Murshidabad to meet his uncle, 'Ashiq Mia,

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1. According to tradition current in the family of the Haji, his father died when he was about 8 years old and his mother died earlier. This is supported by Munshi 'Abd al Halim and Wazir Ali, Talukdar, the Bengali biographers of the Haji, who maintain that he lost his parents, in his childhood (cf. Munshi 'Abd al-Halim : M.S. Haji Shariat Allah, fol.1; and Wazir Ali: Muslim Ratnahar, p.2); cf. M.A.Khan, op.cit. p.2, Foot Note No.7.
2. Tradition current in the family of the Haji, supported by Munshi 'Abd al-Halim: M.S. Haji Shariat Allah, fol. 1.; of M.A. Khan, p.2, F.N.No.9.
3. Ibid., fol. 2f.
4. 'Abd al Halim: M.S.Haji Shariat Allah, fol.4f.

who was attached to the Murshidabad Court.[1] There he continued to read Arabic and Persian under his uncle. Again he proceeded to Calcutta and presented himself before his old teacher Mawlana Basharat 'Ali.[2] The Mawlana at that time got disgusted with the British regime and decided to emigrate to the holy city of Makkah.[3] Shariat Allah also wished to accompany him. They, accordingly, set out for Arabia about A.D. 1799.[4]

Haji Shariat Allah's stay in Arabia ranged from A.D.1799 to A.D.1818. In the first phase of his stay in Arabia, he spent the initial two years at the residence of one Mawlana Murad, a Bengali domiciled at Makkah and studied under him.[5] The second phase lasted for 14 years and he received guidance from Tahir Sambali.[6] Haji Shariat Allah studied almost all branches of religious sciences including the mysteries of Sufism under the learned Scholar Tahir Sambali. Haji Shariat Allah was also formally initiated into the Qadiriyah order of Sufism,[7]

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1. Abd al-Halim: MS Haji Shariat Allah, fol.4f: and Wazir 'Ali: Muslim Ratnahar,p.2.
2. Abd al-Halim: MS Haji Shariat Allah, fol.6-7
3. Ibid. foll. 7 - 8
4. J.A.S.P., Vol.III, pp - 191-195
5. Abd al-Halim: MS. Haji Shariat Allah, fol.8:
6. Ibid., foll. 8-9: Wazir Ali, Muslim Ratnahar p.2: and Durr-i-Muhammad: Puthi, p.9: M..A. Khan op.cit. p.4.
7. Abd al-Halim, MS. Haji Shariat Allah, fol.9. M.A. Khan, op.cit.p.4

to which the Faraidis zealously cling themselves down to the present day.[1] In the third phase Haji Shariat Allah busying himself in the time honoured university of al-Azhar at Cairo. Thereafter, he returned to Makkah, and paying a short visit to Madinah decided to return to Bengal with the intention of propagating pure doctrines of Islam.[2] Haji Shariat Allah returned home in A.D. 1818.[3]

Dr. M.A. Khan writes, "having fortified himself with Islamic learning, the Haji proceeded to his home country for preaching. Here many local socio-religious practices observed by the Muslim masses, which might have been quite normal to him before his pilgrimage to Makkah 20 years back, appeared to him grossly superstitious and un-Islamic."[4] An idea of these practices can be had from the contemporary and near contemporary writings. James Taylor, a contemporary of the Haji, records a list

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1. M.A. Khan, op.cit. p.4
2. Abd al Halim, MS. Haji Shariat Allah, fol.10.
3. J.A.S.P., Vol.III, p.192.
4. M.A.Khan, op.cit., p.7

of superstitious rites and heretic customs practised by the Muslims of Dacca, Faridpur and Bakarganj such as Chuttee, Puttee and Chilla connected with the birth of a child, and number of other rites and ceremonies connected with circumcision, marriage and funeral, which were opposed by the Haji.[1] According to James Wise, "for three generations or fifty years," from the date of the passing of the Diwani of Bengal, Bihar and Orissa into the hands of the East India Company (A.D. 1765) down to the advent of the Faraidi movement (A.D.1818), "the Musulmans of Eastern Bengal, being without a shepherd, were led more and more (away) from their national faith, and conformed ... to many superstitious rites of the Hindus."[2]

> "Where had you been when Haji Shariat Allah came thither (to Bengal)"?
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> "Who did abolish the custom of Fatihah, the worship of Shrines, and stop the corrupt Mullah." ?

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[1] James Taylor : A Sketch of the Topography and Statistics of Dacca. Calcutta, 1840, p.248. (Referred hereafter as Topography)

[2] James Wise : Eastern Bengal, p.21.

"When he set his foot in Bengal, all shirk (polytheism) and bid'at (sinful innovations) were trampled down." "Having arrived there Haji Shariat Allah propagated (true) religion throughout Bengal."[1]

He was under the influence of wahabi thinking and which he expressed in his reformist period in Bengal. James Taylor, categorically says, "Haji Shariat Allah visited it (Makkah) a second time and took his abode among the Wahabees."[2] This is also corroborated Wazir 'Ali and Abd al-Halim.[3] Dr. MA. Khan observed the second visit of Haji Shariat Allah took place in between A.D. 1818 and 1820.[4] " Since his return," says Taylor, " he has been engaged in promulgating his doctrines."[5]

The term " Faraidi " is derived from the Arabic word " Faraid ", plural of " Faridah ", which means obligatory religious duties. They, however, interpreted the term "faraid" in a broad sense to include all the religious duties enjoined by God and the Prophet irrespective of their importance, though they laid emphasis on the observance of five fundamental institutions(bina) of Islam, viz, (i) the profession of dogma of faith(Kalimah) (ii) attending daily prayers (Salat or namaz) (iii) fasting during the month of Ramadan (Sawm or rozah) (iv) Paying poor tax (zakat) and (v) Pilgrimage to Makkah (Hajj). The object of this emphasis on the fundamental institutions was to focus the attention of the masses to the importance of their observance, as the Muslims of Bengal in their enthusiasm to celebrate various local cults, rites and ceremonies had become negligent to these fundamental duties. To realise these objectives, Haji Shariat Allah formulated certain main principles:

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[1] Durr-i-Muhammad: Puthi, pp.26-27

[2] James Taylor: Topography, p.248.

[3] Cf. Wazir Ali, Muslim Ratnahar, p.3; 'Abd al Halim: MS. Haji Shariat Allah, fol.14-15

[4] MA.Khan : op.cit., p.11

[5] James Taylor: Topography, p.248

[6] M.A. Khan: op.cit. pp.60-88

(a) Repentance (tawbah)
(b) Unity of God (Tawhid)
(c) Prayers
(d) Initiation (Ba'iyat)

(a) (a) Repentance (Tawbah): A would-be disciple had to express repentance (tawbah or tauba) for past sins and take a vow to lead a more righteous and godly life in future. Hence the members of this creed were also known as Tawbar Muslims. The formula of repentance was couched in Bengali language for the convenience of the ignorant masses and administered by ustad to the Shagird without touching. The process was known as istighfar or iqrari ba'iyat.

(b) Unity of God (Tawhid): This is to be firmly practised. A faraizi must refrain from ascribing God's partnership to any other. Hence any belief or action, having the slightest resemblance with infidelity (kufr), polytheism (shirk), or sinful innovation (bidah), e.g., paying money to or joining Hindu rites and ceremonies, pir-worship, traditional fatihahs and other practices were repugnant and must be discarded.

(c) Prayers: The Faraizi differed from other Muslims on the question of holding congregational prayers of Juma and Idd. According to Hanaf i law these are not permitted except in misr-al-jami (i.e. in such a township where the administrator and the judge, appointed by a lawful Muslim Sultan, are present). India, being under British (i.e. non Muslim) rule, was Dar-ul-harb not Dar-ul-Islam. such township did not exist in Bengal and hence observance of Friday congregational prayers on the two important festivals of Id-ul-fitr and Id-uz-zoha was not lawful. This implied a protest against the administrative changes of the British to the detriment of the Muslim community. In this respect they were vehemently opposed by Mawlana Karamat Ali who was in favour of holding these two congregational prayers in all respects.

(d) Initiation (Ba'iyat): The prevalent Sufi initiation procedure of joining hands was discarded. The term Pir-i-muridi implied a complete submission of the disciple to the priest or religious proceptor. So this sinful innovation was replaced by the relationship between ustad (spiritual guide or teacher) and Shagird (pupil). This term of ustad and shagird is now very popularly used in the sufi circle of Bengal.

The Faraizis denounced and abolished all popular un-Islamic rites and ceremonies -the worship of saints, servile devotion to the Prophet or to the Pirs - the holding of urs or death anniversary or Pirs (as it was a fatihah), and held that participation in Muharram was a sinful innovation. With his puritanic attitude Haji Shariat Allah ruled that the socio - religious celebrations of the Muslims must be in strict conformity with Islam. The Faraizis were very strict in adhering to the commands of God and were 'stricter in morals' than other Muslims.

On the social plane, the Faraizis denounced caste prejudices as a deadly sin, being contrary to the spirit of the Quran. So they emphasized the equality of all members of the reformed creed.

Thus, from historical point of view, the Faraidi movement was born out of the necessity for "self-correction" of the Muslim Society of Bengal.

Secondly, from doctrinal point of view, the Faraidi movement can be characterised as representing a puritanic revivalism with the object of going back to the pristine Islam on the one hand, and that of purging Muslim society of all un-Islamic innovations on the other.

Thirdly, Haji Shariat Allah found his disciples from the lower classes, such as cultivators, weavers, and oil-grinder. The Haji being primarily a religious reformer, confined himself to a religious programme which had little to do with the political and economic conditions of the people. To the originally religious reform movement of Haji Shariat Allah, Muhsin al Din

Ahmad alias Dudu Miyan[1] (Son and Successor of Haji Shariat Allah) added a strong socio-economic bias; and in this socio-economic field, the Faraidi movement attained the zenith of its popularity by providing a platform for the peasant agitation against the oppressive Hindu zamindars and European indigo planters. This new development of the movement was a natural growth compelled by a combination of circumstances. It may be recalled that the doctrine of tawhid or monotheism, as propounded by Haji Shariat Allah, consisted of two parts, viz., (i) acceptance of the doctrine of the unity of God, and (ii) rejection of all polytheistic accretions and sinful innovations. In accordance with this doctrine, the Haji directed his followers to refrain from any such activity which might directly or indirectly initiates against the ideal of monotheism. In this context, the Faraidis came in conflict with the zamindars, for the following reasons:-

In the first place, following the Permanent Settlement of A.D. 1793, the big zamindars of Eastern

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[1] For details, see M.A. Khan, op.cit. pp. 23 - 47.

Bengal were mostly owned by the Hindu zamindars. The abwabs or illegal cesses which were levied by them on the peasantry included several items of idolatrous cesses, such as Srudh or Sraddha Kharcha, Paita Kharcha, Rath Kharcha,[1] and Durga Vritti.[2] Haji Shariat Allah being the exponent of pure monotheism, objected to the payment of these illegal cesses on the part of the Faraidis, for he viewed them as encouraging polytheism. Secondly, the powerful Hindu zamindars prohibited the slaughter of cows within their estates. This restriction was also opposed by the Faraidi leader; for he deemed it not only unjust but also encouraging idolatory as it was imposed solely on account of the Hindu conception of the divinity of cows.[3] Thirdly, the coercive measures of the zamindars, did little to check the growth of the Faraidi movement.[1] The championing of the cause of the peasantry by Dudu Miyan made it even more popular than before and helped its rapid spread throughout Eastern Bengal.[2] Backed by popular support, Dudu Miyan felt strong enough on the second year of his leadership (A.D. 1841) to challenge the right of the zamindars to levy illegal cesses and determined to resist the relation of such cesses by force. This new policy of the movement resulted in a series of violent conflicts, large-scale affrays and accusations and counter-accusations in the law courts from A.D. 1841 to 1846. The continuous victory of Dudu Miyan in almost all of these conflicts, gave him an invincible superiority over the zamindars.[3]

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[1] M.A. Khan, op.cit., p.127

[2] Cf. James Wise: Eastern Bengal, p.24; M.A. Khan, op.cit., pp. 26 - 29.

[3] Cf. M.A. Khan: op.cit. p.XCIV. foot note No.1. According to local information gathered by M.A. Khan from the twon of Barisal in 1958, cow was publicly slaughtered there for the first time in 1930, when a Muslim Deputy Superintendent of Police was posted there.

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[1] Cf. James Wise: Eastern Bengal, p.22 f; and Trial of Dudu Miyan, pp.3 and 47.

[2] M.A. Khan: op. cit., p.29 ff.

[3] *Ibid*. p.30 ff.

Thus, the development of the Faraidi Movement from a purely religious programme to an economic struggle was because of its upholding the cause of the peasantry against the oppression of the zamindars and indigo planters. The great popularity of the Faraidi Movement on this account points to Dudu Miyan's successful utilization of the antagonism of the peasantry to the zamindars and planters for the enhancement of the movement. As long as the Faraidi leaders met the socio-economic needs of the people, it flourished extensively and its decline can be traced to the withering away of this socio-economic bias. Today the Faraidis survive mainly as a religious group and its present leader in Bengal whose name is Mohsin Ali is also a Pir and takes Bayat in Sufism. They are popular mainly in east Bengal (i.e. Bangladesh).

SAYYID NAZIR HUSAIN[1] (The Ahl-i-Hadis Movement)

Sayyid Nazir Husain of Balthawa in Monghyr district was born in 1805. He was a desciple of Sayyid Ahmad Shahid of Rai Bereli. He was a renowned Sufi Saint and a great social reformer. He had visited Bengal for several times for the cause of Islam and had many disciples in Bengal. He wrote many books on Islam. About 1864 he wrote a treatise Thabut-i-Haqq al Haqaiq (establishment of the truth) and founded a new vigorous school known as the Ahl-i-Hadis (people of tradition), it came to absorb most of the reformist tendencies of the nineteenth century Islamic revivalism. The creed of the sect is:[2] 'Whatever the Prophet Muhammad taught in Quran and authoritative Traditions (Ahadis Sahiha) that alone is the basis of the religion known as the Ahl-i-Hadis. It aims at going back to the first principles, - restoration of the simplicity and sincerety of classical Islam. Emphasis is therefore put on (i) reassertion of Tauhid (unity of God), denial of occultism (ilm-ul-ghaib), rejection of Pirism; ii) rejection of taqlid i.e. blind acceptance of the four schools of law, and of the ijma (agreement)

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1. For Nazir Husain, Titus, Islam in India and Pakistan, pp. 195-7; M.A. Khan, History of the Faraizi Movement in Bengal (1818 - 1906).
2. Sarkar, J.N., op.cit., p.71

of the Islamic community; iii) individual interpretation (ijtahad) of the Quran and Traditions which implies that the person must be sufficiently learned. This is a principle of far-reaching importance; iv) eradication of all polytheistic innovations or un-Islamic customs, as a natural corollary to this doctorine so that the 'inner truth' and meaning of Islam may be understood.

SHAH SUFI NUR-MUHAMMAD[1]

Among the spiritual disciples and admirers of Syed Ahmad Shahid who worked in Bengal Sufi Nur Muhammad was an important person who worked purely for the regeneration of spiritual life of the Muslims in Bengal during the last half of the 19th century. He was a great Sufi Saint of Bangladesh. He was a resident of Maliash, Chittagong. His spiritual preceptor was Shaykh Zahid of Noakhali district who was a disciple of Shah Sufi Dayem of Daira Azimpura, Dhaka. Then he became a disciple of Sayyid Ahmad Shahid of Rai Brelavi at Calcutta. Sufi Nur-Muhammad during the later's arrival at Calcutta in October 1822, had accompanied Sayyid Ahmad Shahid in his compaign of Jihad and had participated in the battle of Mayàr in which he was badly injuried. After his return from battle field he settled in Mir Sarai (Chittagong) and started his missionary work as Sufi and popularized Mujaddidi Wali Allahi Sufi-Order in Bengal. He died on 1st November 1858 and was buried in Mir Sarai. A large number of spiritual revivalism in Bengal is due to the efforts of Sufi Nur-Muhammad and his disciples who worked according to the Mujaddidi Wali Allahi Sufi disciplines which much emphasis on adherence of the laws of Sharia and less on the Sufi rituals.

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1. Muhammad Motiur Rahman, Aynay-i-Uwaysi, P. 118

MAULANA IMAMUDDIN BENGALI

He was a spiritual disciple of Sayyid Ahmad Shahid. He was originally belonged to Raushanabad area but later on settled in the village of Saadullahpur in Noakhali district.

He took spiritual discipleship at the hands of Sayyid Ahmad Shahid at Lucknow in the year 1820 along with another Bengali Sufi Maulana Najibullah and other important non-Bengali followers of Sayyid Ahmad like Maulana Walayat Ali Azmabadi and Obaidullah Farangi Mahabi and accompanied him for Haj. When this Caravan of Haj pilgrims reached Calcutta in 1822, Imamuddin Bengali went with Sayyid's permission to see his mother and on his return to Calcutta came back with a large number of Muslims of his district who took bayat from Sayyid Ahmad Shahid.[1] He had accompanied Sayyid Ahmad Shahid during the latter's Haj journey in 1823 and was with him in several battles and returned to Bengal after the battle of Balakot in 1831. He again went for Haj in 1857 and when after performing his second Haj in 1857 he was returning back home that he breathed his last in the ship near Aden. His dead body was put in the sea. Maulana Ubaidul Haq in his book Tazkirah Auliyah-i-Bengal had given a detailed sketch of his life and given his date of death as 1274 A.H.

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1. Ghulam Rasool Mehar, Sayyid Ahmad Shahid, p.219.

Khan Bahadur Hamidullah Khan of Chittagong had also written a book regarding the life and works of his Shaykh Sufi Noor Muhammad and Maulana Imamuddin Bengali under the title Anwar al Nayyarain Fi Akhbar al Khairam which could not be published. A manuscript copy of this book was in the library of Maulana Imamuddin in Sudharam, Noakhali but was destroyed in a fire which engulfed this library. In Sadullahpur is still preserved the broken sword of Sayyid Ahmad Shahid and his gown and turban.

MAULANA SAYYID WARIS ALI BENGALI

He was also a spiritual disciple of Sayyid Ahmad Shahid.[1] He belonged to the Chittagong district and was a member of the Mujahid Army of Sayyid Ahmad Shahid and took part in various battles with the latter and was considered a distinguished personality among the disciples of Sayyid Ahmad Shahid. He was the father of famous Sufi Sayyid Fateh Ali Uwaysi of Bengal. According to Ghulam Rasool Mehar during the period of stay of Sayyid Ahmad Shahid and his followers in Panjtar fort in Sawat, Sayyid Waris Ali Bengali stayed in room No.1 out of the rooms in that fort. His name is mentioned in the list of 135 followers of Sayyid Ahmad Shahid

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1. Ghulam Rasool Mehar, op. cit. Vol. II, p. 71.

who accompanied him from Panjtar to Chanai.[1] He is believed to have been killed in the battle which was faught in the district of Sawqt and was buried in Panjtar.[2]

SHAH SUFI FATEH ALI UWAYSI[3]

He was a disciple and a Khalifah of Shah Sufi Nur-Muhammad of Nizampur (Chittagong). The dargah of this great divine of Bengal is in 24/1 Munshi Para Lane, Lala Bagan, Maniktala, Calcutta. He was a Sufi reformer of the later part of the 19th Century. Like Shah Wali Allah (1703-62), Shah Sufi Fateh Ali endeavoured to establish pure monotheism and purge the Muslim society of all polytheistic and un-Islamic social practices, beliefs customs etc., which had grown up in Hindu environment and emphasised the need to maintain the purity of Islam, its doctrines and values.

He was a resident of Maliash, Chattagram in Bengladesh. He was the son of a the celebrated Sufi disciple of Sayyid Ahmad Shahid, Maulana Shah Sufi Waris Ali and his mother was Saida Saeeda Khatun. He had his early education from Furfura and Dasha in the district of Hooghly. After completing his education he entered into service in Gorabazar, near Damdam, Calcutta. He was very good scholar of Arabic and Persian.

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[1] Ghulam Rasool Mehar, *op.cit.*, *Vol. II*, p.71.

[2] Aiyna-i-Uwaysi, by Muhammad Matiur Rahman,p145

[3] Muhammad Mabarak Ali Rahmani: Hayate Ekram (Bengali Text), pp. 29- 47; BSS, p.235; Mosud-er-Rahman: Muslim Tirtha Furfura Sharif (Bengali Text), pp. 35 - 56.

He had a very effective spiritual power and impressed deeply all who came in his contact. He was popularly called "Rasool Numa" because almost all those who got spiritual schooling under him were fortunate enough to be blessed with the ziarat of the Holy Prophet in dreams or in meditation. The collection of his poetical works are published under the title Diwan-i-Uwaysi which shows deep devotion for the Holy Prophet of Islam and almost all his poems express his this intense feeling of love for him. A few lines in this respect are worth quating.

ویسیا از دین و ایمان اینقدر دانیم و بس
دین ما عشق محمدؐ حب او ایمان ما۔

In another poem he says,

اگر آن شاه خوبانم نهد بر چشم من پا را۔
بخاک پائے او بخشم همه دنیا و عقبیٰ را۔
ندارم غیر تو یاور ندارم غیر تو دلبر
توئی قبله توئی مرجع توئی فریادرس ما را۔
بنعت آن شه خوبان چه خوش ویسی غزل گفتی۔
نثار نظم تو عاشق کند هم دین و دنیا را۔

Shah Sufi Fateh Ali popularised the Naqshbandi Mujaddidi Sufi Order in Bengal. He had settled in Punashi in the district of Murshidabad. He was married to Muhtarma Fatema Khatun of Kharera, Murshidabad. He had only one son, Maulana Shah Sufi Sayyid Mustafa Ali and a daughter Hazrat Banu Zohra Khatun. She had her spiritual education from her father Shah Sufi Fateh Ali. She is known as Rabea Basri of Bengal. The tomb of bibi Zohra is in Shahpur in the district of Murshidabad.

Maulana Sayyid Mustafa Ali had two sons, Al-Haj Maulana Sayyid Muhammad Masuder-Rahman and Al-Haj Maulana Sayyid Muhammad Jane-Alam, who is an advocate in Dacca High Court at present. The tomb of Sayyid Mustafa Ali is in Punashi near the shrine of Shah Abdul Aziz of Burni. Maulana Masud-er-Rahman had two daughters and two sons, Saiyeda Shaira Khatun, Saiyeda Husneara Khatun; and Sayyid Mahfuz Ali and Sayyid Mahmud Ali. The dargah of Maulana Masud-er-Rahman is in Punashi.

A list of Khalifas of Shah Sufi Fateh Ali as given by Syed Mohammad Mir Hasan, the compiler of Diwan-i-Uwaysi is as follows:

1.	Maulana Abdul Haq	Sijgram, Murshidabad
2.	Maulana Aiyazu'd-Din	Alipur (Calcutta)
3.	Sufi Neyaz Ahmad	Katra Pata, Burdwan
4.	Shah Sufi Ekramul Haq	Punashi, Murshidabad
5.	Maulana Matiur Rahman	Chattagram (Bangladesh)
6.	Hafiz Mohammad Ibrahim	Chattagram
7.	Maulana Abdul Aziz	Chandoor Jahanabad, Hooghly
8.	Maulana Akbar Ali	Sylhet (Bangladesh)
9.	Maulana Amjed Ali	Dhaka (Bangladesh)
10.	Maulana Ahmad Ali	Faridpur (Bangladesh)
11.	Shah Didar Baksh	Paddopukur, Howrah
12.	Shah Baqaullah	Khanpur, Hooghly
13.	Maulana Muhammad Abu-Bakr Siddiqi	Furfura Sharif, Hooghly
14.	Maulana Gulam Salmani	Furfura Sharif, Hooghly
15.	Maulana Ghanimatullah	Furfura Sharif, Hooghly
16.	Munshi Sadakatullah	Furfura Sharif, Hooghly
17.	Munshi Sharafatullah	Khatun, Hooghly
18.	Shaikh Korban	Baniatalab, Calcutta
19.	Shamsul Ulama Maulana Mirza Ashraf Ali	Calcutta
20.	Syed Wajed Ali	Calcutta
21.	Maulana Gul Husain	Khorasan
22.	Maulana Ataur Rahman	24 Pargana
23.	Maulana Mabinullah	Rampara, Hooghly

24.	Maulana Syed Zulfiqar Ali	... Titagarh 24 Pargana
25.	Maulana Ataye Elahi	... Mangalkot, Burdwan
26.	Munshi Sulaiman	... Barashat, 24 Pargana
27.	Maualana Nasiruddin	... Nadia
28.	Maulana Abdul Qadir	... Faridpur
29.	Qazi Khoda Nawaz	... Dabsab, Hooghly
30.	Maulana Abdul Qadir	... Baidyabati, Hooghly
31.	Qazi Farahatullah	... 24 Pargana
32.	Shaikh Lal Muhammad	... Chuchura, Hooghly
33.	Maulana Syed Azam Husain	... Madina Sharif
34.	Maulana Obaidullah	... Santipur, Nadia
35.	Muhammad Ibrahim	... Furfura Sharif,Hooghly

The sufistic mission of Syed Ahmad Shahid and his disciple Sufi Nur Mohammad was carried forward in Bengal by these important disciples of Sufi Fateh Ali especially by Maulana Ghulam Salmani & Syed Wajed Ali and other followers.

DATA MAHBUB SHAH[1]

The shrine of this saint is in Patharchapri six miles north-west of Suri. Details of his early life is not known.

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[1] A. Mannaf, 'Patharchaprir Data Saheb' (Bengali Text) 'Bulbul' (12th year, 1979) Calcutta, p.25; M. Abdur Rahman: Data Baba Pir Mahbub Shah (Bengali Book),Published in 1988; BSS, pp. 233-234.

He lived for sometime in a dargah in the forest of Ghatdurlabpur in the district of Birbhum. From there Data Saheb came to Kushmashul. When he returned to Patharchapri from Kushmashul he became famous as an important Sufi Saint. He was very simple living and a kind hearted person. He used to love people irrespective of cast, creed and colour. It is said he worked many miracles. He died in 1892.[1]

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[1] A.Mannaf, 'Patharchaprir Data Saheb'(Bengali Text) 'Bulbul' (12th year, 1979) Calcutta, p.25; M. Abdur Rahman: Data Baba Pir Mahbub Shah (Bengali Book), Published in 1988; BSS, pp.233 - 234.

CHAPTER - IX

SUFI SAINTS OF BENGAL DURING THE TWENTIETH CENTURY

HAZRAT MAULANA MUHAMMAD ABU-BAKR SIDDIQI

He was born in A.D. 1843. He was a descendant of Hazrat Munsur Baghdadi and the son of Haji Abdul Muktader and his mother was Musammat Muhabbatunnesa. His father died at the age of 44 when Sufi Abu-Bakr-Siddiqi was 9 months old. He had his early education from Maulavi Ghanimatullah. Then he had his education from Sitapur Madrasah, Hughly Muhsinia Madrasah and Calcutta. Then he performed Haj in 1905. He had collected many books on hadith from Makka and Madina. He was known as 'Amirus Shariat'.

He was a disciple and a Khalifah of Hazrat Shah Sufi Fateh Ali Uwaysi. Hazrat Abu-Bakr Siddiqi was a great Muslim divine and the spiritual guide of a large number of Muslims in this Country. He was the founder of many Schools, Madrasahs, Mosques, Dispensaries and other Charitable Institutions. By his piety and benevolence he endeared himself to large number of people of his Province irrespective of class or community. The death occured at Furfura (Hooghly) at the age of 99 of his holiness.[1] This great Sufi Saint belonged to the Naqshbandiyya

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[1] The Statesman, Saturday, March 18, 1939; also see Muslim Tirtha Fur-fura Sharif (Bengali Text) by Mosud-er-Rahman.

Mujaddi Wali Allahi sufi Order. The Shrine of this Saint is in Furfura Sharif. He died in A.D. 1939.

Shah Sufi Muhammad Abu-Bakr Siddiq had five sons and five daughters. Makhdum Maulana Abu-Nasr Muhammad Abdul Hai Siddiqi (1904 - 1977) was the eldest of them who succeeded his father at his death.[1] He was also a great Muslim divine of Bengal. Like his father he also established many schools, mosques and madrasahs. He was the founder of a monthly journal entitled 'Neda-e-Islam', which was first piblished in 1941. The said journal is till continuing. Hazrat Abdul Hai-Siddiqi died in A.D. 1977 and was buried in Furfura Sharif.[2]

Maulana Muhammad Abu-Jafr Siddiqi was the second son of Hazrat Abu-Bakr Siddiqi. He is a Sufi Saint and a very good scholar. He wrote many books in Bengali and Urdu. He is very simple living and a kind hearted person.

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1. Muslim Tirtha Furfura Sharif, op.cit. p.48.
2. Ibid. p.49

Makhdum Maulana Muhammad Abdul Qadir Siddiqi was the third son of Hazrat Abu-Bakr Siddiqi. He had received khilafat like his elder brother from his father. He propagated Islam and sufism in Bengal. At the death of Maulana Abdul Qadir his only son Abul Farah is now continuing the service of Sufism in Bengal.

Makhdum Maulana Abun-Nazm Muhammad Nazmus Sayadat Siddiqi was the fourth son of Hazrat Abu-Bakr Siddiqi. It is said that he was also a renowned saint. For forty years he preached Islam in Bengal. He died in A.D. 1982, and is lying buried in Furfura.

Makhdum Maulana Muhammad Zulfiqar Ali is the fifth son of Hazrat Abu-Bakr Siddiqi. He is a very good speaker and a Sufi reformer.

The Shrine of Khandekar Gulam Mustafa[1] (Kala Khandekar) is in Belpara near Furfura Sharif. He was an scholar and sufi of considerable importance.

The dargah of Maulana Badre-Ishak[2] is in Belpara. He was a social reformer and a Sufi-Saint. Not much is known about him.

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[1] Masud-er-Rahman, op.cit. p.57

[2] Ibid. p. 58

Hafiz Maulana Muhammad Shoyab was the son of Maulana Badre-Ishak. The tomb of this learned scholar is in Belpara.[1]

Hakim Munshi Sadakatullah was the father-in-law of Hazrat Shah Sufi Abu-Bakr Siddiqi. He was a disciple of Hazrat Shah Sufi Fateh Ali Uwaysi.[2] He had sound knowledge of Persian. He preached Islam in Bengal. He died at the age of 105. The mazar of this saint is in Furfura Sharif.

Munshi Ghanimatullah was a darwish. His spiritual preceptor was Shah Sufi Fateh Ali Uwaysi.[3] He had influenced a large number of people by his sufistic life. The shrine of this Sufi Saint is in Talta Hat near Furfura Sharif.

Hazrat Shah Sufi Maulana Ghulam Salmani

He was a celeberated disciple of Sufi Fateh Ali. He was a resident of Furfura village of Hooghli district. He was a great Muslim divine of Bengal. He was born in

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1. Mosud-er- Rahman, op.cit. pp.58 - 59
2. Ibid. p.59
3. Ibid. pp.59-60

1st July A.D. 1854. His father, Gulam Rabbani was a learned Scholar. Shah Sufi Gulam Salmani had his early education from Hooghly Madrasah and then he joined Calcutta Madrasah. He became eminent Scholar and Muhaddith. He had received the title of 'Shamsul Ulama' from the British Government in 1910 and 'Sultanul Arefin' from the contemporary Ulama. He was held in great esteem by the people of his time. He never accepted any favour for himself. When during the days of Lord Harding, (1910 - 16) the British Emperor George V reached Calcutta, Maulana Ghulam Salmani was also present as an important muslim Scholar and government servant in the Imperial Court at Calcutta. The emperor is reported to have asked him to express any of his desired which he can fulfill. But this naqshbandi saint simply said that I only wish that I should die while earning my own livelihood, and Allah has fulfilled this desire of the saint and the same year while in the service of Calcutta Madersah he died on Ist July 1912 and was buried in his village Furfura.

The life and accomplishments of Maulana Ghulam Salmani are mentioned by Maulana Abdus Sattar in the book entitled 'Tariqhi Madrasah Aliya' and by Maulana Abdul Haq in his book Bangladesher Pir Auliyagan. Recently Prof. M. Motiur Rahman has collected all the material available on him in his Aiynai Uwaysi.

Among the important disciples of Maulana Ghulam Salmani were Khan Bahadur Abul Khair Mohammad Siddiq, Nawab Sirajul Islam of Brahman Baria, Comilla, Nawab Sultan-i-Alam, Tali Gunj, Calcutta, Khan Bahadur Aminul Islam, Sufi Mohd. Abdullah of Assam and Syed Abdal Bari Shah of Bandel, Distt. Hooghly, out of these his Silsilah continued through the abilities and spiritual achievements of the last of his disciples viz. Syed Abdul Bari Shah.

Syed Abdul Bari

Syed Abdul Bari Shah was born around 1860 in the Balgarhi district of Hooghly. His father died when he was only of six years, so he was brought up in extreme poverty by his mother. During his youth he had met Miyan Karim Biksh of Azamgarh District who introduced him in the Chishti order. During these days, his life was full of troubles and all the times he remained busy in prayers and Zikr etc. and passing most of his times in seclusion and hunger. He also went to live under the spiritual guidance of Maulana Ghulam Salmani who completed his formal spiritual schooling in Naqshbandi, Chishti and Qadiri Sufi orders. He had reached the heights of spiritual perfections but used to pray all the time that in this world nobody should know what Allah has very kindly bestowed upon him in the spiritualism. That is why at the time of his death very small number of people could benefit from him in this path. He died in December A.D. 1900 and was buried near Bandel Junction Railway Station in the Hooghly District. His biography has been written under the title Hayat-i-Syed Abdul Bari by Maulana Mohd. Saeed Khan of Azamgarh. Prof. M. Motiur Rahman has also given a graphic picture of his personality in his Aiynai- Uwaysi.

Hafiz Hamid Hasan Alavi

Syed Abdal Bari Shah had led a life of seclusion but his chief disciple Hafiz Hamid Hasan Alavi who is originally belonged to Azamgarh district but had selected Bengal as his sphere of activities after the death of his shaykh had worked along in the spiritual field and in making the Naqshbandi silsilah popular in the Bengal during the early 20th century. He had thousands of his admirers and disciples in Chittagong, Bogra, Rajshahi, Cox's Bazar and Rangpur districts, like Maulana Karamat Ali who was popularly known as Jaunpuri Huzur, Hafiz Hamid Hasan Alavi was generally known as Azamgarhi Huzur. He was born in the year A.D 1871 and died on 30th September A.D. 1959. Among his important disciples of Bengal were Hafiz Munir Ahmed of Hali Shahar, Chittagong, Maulana Nazir Ahmad Chunauti, Distt. Chittagong, Maulana Fazle Haq of Chittagong. Among his other disciples Maulana Abdus Salam of Arkan (Burma) and Maulana Mohammad Saeed Khan of Azamgarh had worked for the spiritual reforms and uplift in thet Bengal region. The last mentioned sufi had also completed the spiritual lessons and nisbats of Naqshbandi Sufi order as practised by Hamid Hasan Alavi under the title 'Kitab-i-Talimat'. He had also written detailed biography, teachings and thoughts of Hamid Hasan Alavi under the title 'Hayat-i-Al Hafiz Hamid Hsan Alavi'. His silsilah still continues in Bengal especially in Bengladesh region.

The main features of sufism as practised by these sufis of the time of Maulana Ghulam Salmani is more emphasis on the basic spirit of Naqshbandi sufism i.e. work in accordance with the strict adherence of Shariah for the betterment of the life hereafter and the least possible interest in the traditional form of Sufism viz. Urs, Khanqah system, hereditary succession, 'Tabiz' and 'jhar phook' etc. They are considered as true representatives of Naqshbandi Mujaddidi Wali Allahi Sufism in Bengal. That is why we do not find tombs on the graves of the sufis of this time. On the other hand slowly the traditional and popular form of sufism has crept in the silsilah of Maulana Abu Bakr Siddiqi of Furfura where all these formalities are given much importance.

Maulana Wajihu'd Mujtaba[1] was the oldest son of Maulana Mustafa Madani. He was a Sufi Saint and a Scholar. The dargah of this saint is in Furfura Sharif.

Shah Nuru'd-Din Muktida[2] was the youngest son of Maulana Mustafa Madani. He was a born Wali. He was born in Furfura Sharif and died there at the age of sixteen years. It is said that he worked many miracles. The shrine of Shah Nuru'd-Din Muktida is in Furfura Sharif.

Makhdum Maulana Gulam Samdani[3] was the grand son of Shah Wajihu'd-Din Mujtuba and the son of Makhdum Muhammad

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1. Mosud-er-Rahman, op.cit., p.31.
2. Ibid. pp. 31-33.
3. *Ibid*. p.34.

Munakka. He was a great alim and a Sufi-Saint. The dargah of this saint is in Furfura Sharif.

SHAH SUFI-SAYYID KANAYAT HUSAIN[1]

The Shrine of this Saint is in Furfura Sharif. He was a Sufi darwish.He was son-in-law of Shah Sufi Hazrat Abu-Bakr Siddiqi. He was a Government Qazi and a teacher of Furfura Alia Fatehia Senior Madrasah. He died in 16th August A.D. 1944.

SHAH SUFI MUHAMMAD EKRAMUL HAQQ[2]

He was born in A.D.(1851) in Jhaljhali, Kuchbihar. He was a disciple and a Khalifah of Shah Sufi Fateh Ali Uwaysi. His father was Khandekar Shah Muhammad Ibrahim. Shah Sufi Ekramul Haq had his spiritual education from Shah Sufi Fateh Ali Uwaysi. He was with his pir for nineteen years. After completing his spiritual education he started preaching Islam. He was a Sufi reformer and he belonged to the Naqshbandi Sufi Order. Like his

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1. Mosud-er-Rahmn, op.cit.,p.62

2. Muhammad Mubarak Ali Rahmani: Hayate Ekram (Bengali Text), Published in 1977, (Punashi Sharif, P.O. Bahran, Distt. Murshidabad, West Bengal).

spiritual guide he has directed his mighty pen and tongue against the alleged Hinuised beliefs and practices, prevalent among the Muslims of Bengal.

Shah Sufi Ekramul Haqq got married at the age of 36 and his wife was Sayyeda Mariam Nesa daughter of Sayyid Sultan Ahmed of Bamundi, Burdwan. Shah Sufi Ekramul Haq had five sons and five daughters.

The great divine of the 20th century Bengal Shah Sufi Ekramul Haqq died in A.D. 1944 at the age of 93. He had many disciples in Bengal, Bihar, Assam, Bengladesh and other parts of India.

SAYYID SHAH SIRAJUL MUNIR AHMAD QADIRI

Sayyid Shah Sirajul Munir Ahmad Qadiri[1] was a Sufi Saint of Birbhum, West Bengal. He came to Suri from Hyderabad. He was a contemporary of Data Mahbub Shah and also had friendly relation with him. It is at the advice of Data Mahbub Shah, Munir Ahmad Qadiri

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1. M. Abdur Rahman, Data Baba Pir Mahbub Shah, PP. 31-36

established his Khanqah and Madrasah at Chandpur near Patharchapri. He worked many miracles. He died on 16th October A.D. 1904. The dargah of this Saint is in Chandpur.

HAZRAT MAULANA SHAH SAYYID ABDUR RAHIM (MUHAMMAD HUSAIN)

He was a descendant of Hazrat Shah Abdullah Kirmani (alive in 1236) of Khustigiri. He was born in B.S. 1247 (21st Jaishtha) A.D. 1843, and died in B.S. 1347 (21st Poush) A.D. 1943. He was a kind hearted person, generous to his friends and amiable to high and low. He was also a very good scholar of Arabic, Persian, Urdu and Bengali. He became very famous in Bengal as a great Muslim divine and an eminent din Muhaddith. He wrote more than sixteen books and only one book entitled 'Waswa' which was published during his life time.

Maulana Shah Sufi Sayyid Abdur Rahim was also a contemporary of Data Mahbub Shah. It is said once Sayyid Abdur Rahim met Data Mahbub Shah of Pathar Chapri. The dargah of Shah Sufi Muhammad Husain is in Khustigiri, P.O. Batikar, Birbhum, West Bengal.

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1. Ibid, pp. 37-40.

HAZRAT SAYYID SHAH MUHAMMAD SIDDIQ

Hazrat Sayyid Shah Muhammad Siddiq popularised the Tariqa-e-Abu'Ulaiya[1] in Bengal. The Khanqa of this order is situated at 7,Kayet Tuli, Dhaka. Shah Muhammad Siddiq (R) belonged to a highly spiritual family which exerted great influence in the sub-continent from the time of the Mughals. His fore-fathers came to Bihar (India) and settled there. He was born in 1281 A.H. in Bihar. He passed his life through many visicitudes and hard Ibadat and Riyazat. At least his pir ordered him to come to Dhaka city and resided at Ali Naqi Lane. He died there in the night of the 23rd April 1942. The dargah of this Sufi Saint is situated there. After him his son Syed Shah Mohammad Faruq succeeded him.

HAZRAT MUHAMMAD HASHMATULLAH FARIDPURI

He is the Pir Saheb of Atrashi in the district of Faridpur, usually known as Hazrat Faridpuri. He has exerted great influence and has got a large number of followers. Hazrat Faridpuri was a disciple of Hazrat Shah Yunus Ali (R) of Enayetpur, Pabna (b. A.H. 1301, d. A.H. 1371) Hazrat Enayetpuri was a disciple of Shah

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[1] Tariqae-Abdul'Ulaiya, though named as such, is practically not a new Tariqa but a combination of the great Tariqas of the past, such as Tariqae-Qadiriya, Tariqae-Chishtiya, Tariqae- Naqshbandiya and also Tariqae-Firdausiya.
Shah Amir Abu'l Ula was the founder of this order. he was born in A.H. 990. In his youth he was Hazim-e-

Sayyid Wajed Ali (R) of Calcutta who in turn was a disciple of Sufi Fateh Ali.

It is learnt that Hazrat Faridpuri migrated to Faridpur by order o his pir. Hazrat Faridpuri imparts his disciples spiritual training according to the Naqshbandiya Mujaddiya Tariqa. He has established a large number of social welfare institution or organisation is known as Viswa Zaker Manzil (the International Abode for the Devotees). several innovations have crept in his silsilah for example they introduce Zikr jihr in the Naqshbandi order in which the leader performs Zikr and others listen to it. Introduction of Urs on the pattern of Chishti's have also been introduced by them. This Sufi suborder is at present very known in Bengladesh. The public opinion about them is very much divided.

SHAH AHMADULLAH (Shah Saheb)

The Shah Saheb of Mushuri Khola, perhaps his name was Shah Ahmadullah, exerted a great influence upon the people. He redressed the sufferings-spiritual as

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of Subae Bengal (Governor of Bengal), but afterwards he gave it up and proceeded in the path of Allah as a faqir. At firs he belonged to the Naqshbandiya Tariqa. Gradually he became a great wali and assimilated in him the Faydz and Barkat of a the great Sufi Tariqas. Intense love of the Prophet, his descendants and his companions is the key note of his teaching He died in 1061 A.H. and is buried in Agra. The Tariqa-e-Abu' Ulaiya as such was propagated and popularised by Hazrat Makhdum Mohammad Munim Pak of Patna (d. A.H. 1185).

well as material of a large number of people coming from different parts of the country. The shrine of this Saint is in Mushuri Khola, Dhaka.

The Shah Sahebs of Mia Shaheber Maidan also had great influence on the people. They tried to help the people and to propagate Islam in its true orthodox spirit. Shah Sayyid Ahmadullah who died very recently, served as a professor of Arabic and Islamic Studies in a Governement College in addition to his usual duties as a Shah Saheb.

MUHAMMAD HUSAIN

Muhammad Husain of Ekgharia, Mahukuma, [illegible] Kandi, Murshidabad, was a great Sufi Saint of Bengal. He was born in A.D. 1884 and died in A.D. 1937 at the age of 73.

He had established a Khanqah at Ekgharia and propagated Islam from there. He was very famous as a Sufi Saint. He was also a very kind hearted person. He had a large number followers during his life time. He was successful to preach Islam there.

SHAH SUFI PROF. MUHAMMAD FASIH

He was a professor of Arabic and Islamic Studies, Islamic Intermediate College, Dhaka. He studied in Egypt, and was much averse to Sufism in early life, was attracted to it in his later life and became a renowned Sufi.

MAULANA ABDUL WAHHAB (Pirji Hujur)

He was a Mudarris of Bara-Katra Madrasah (Bangladesh). He became very famous for his learning and piety. Maulana Abdul Wahhab is also known as Pirji Hujur. At a time he had a large number of followers. Many people used to go to him for redressing their suffering.

HAZRAT MUJAHEDE AJAM ALLAMA SHAMSUL HAQ (R)

He was born on Friday A.D. 1896, in Gauhar Danga Village, P.S. Gopalganj in the district of Faridpur. He belonged to a respectable family. His grandfather was a freedom fighter and a contemporary with Sayyid Ahmad Shahid Bralavi.

Allama Shamsul Haqq had his education from Darul-Ulum Deoband (India). He was deeply read in Islamic

Sciences. He was a kind hearted person, generous to his friends and amiable to high and low. He was a thoughtful man and a great social reformer too. He made a very good contribution towards educating the Muslims. He was the founder of many schools and madrasahs. He also founded a society called 'Khademul Islam' He fought against Christian Missionaries. He had established 'Anjuman-e-Tabligul Quran' and also wrote many books against Christianity. He also wrote many books on Islam. Some of his books are as follows: i) Jeebaner Pan, ii) Allaher Parichaya, iii) Manuser Parichaya, iv) Charittra Gathan, v) Muktir Path.

The great Muslim divine Maulana Shamsul Haq was a teacher of Brahmanbaria Madrasah. He had many disciples in Bangladesh. He died in B.S. 1375/ A.D. 1969.

HAZRAT SAYYID ABDUL GHANI

He was born in A.D. 1899 in Karandi, P.O. Masundi, Via- Bharatpur, Distt. Murshidabad. His father was Sayyid Husain, a pious man. Sayyid Abdul Ghani was a great Sufi Saint of Bengal. He had his early education from Salar Edward Zakariya (M) School. During his school days some seventeen persons were died of his family. He became thoughtful and left home for spiritual education. He came in contact with Shah Sufi Gulam Sarwar of Bombay and became his disciple. Shah Sufi Gulam Sarwar was a great Sufi Saint and had many disciples. Sayyid Abdul Ghani was with his pir for some few years and then came to Bengal and propagated Islam. He had one thousand disciples in India and the sub-continent. The Shrine of this Saint is in Karandi, Murshidabad.

HAZRAT KHANDEKAR ZAKARIYA

He was a very pious man and a Sufi Saint. He preached Islam in Bengal. He was a very kind hearted person and amiable to high and low. He had many disciples in Bengal. The dargah of this Saint is in Sijgram, Bharatpur, Murshidabad.

Khandekar Abdul Hannan, the eldest son of Khandekar Zakariya is now propagating the teachings of Islam. Hannan saheb is a learned scholar and a very good speaker. He has many disciples.

MAULANA ABU-TAHIR NURPURI

He was a great Wali. He was Head Mudarrish in Metekona, Madrasah, Illambazar, Birbhum. He had established many mosques and Madrasahs. He died during the second half of the 20th Century. He is lying buried in Nurpur, Birbhum, West Bengal.

MAULANA MUHAMMAD SADMANI

He was a very pious man and a great sufi. He was a Mufti and a good speaker too. He is lying buried in Kulshuna, Birbhum, West Bengal.

MAULANA MUHAMMAD AYATULLAH

He is lying buried in Bholagoria, P.O. Panrui, Distt. Birbhum, West Bengal. He was a great social reformer. He had his education from Madrasah Rahimia, Dehli. After completing his education he came to Bengal and had joined service as a teacher in Sainthia High School, Birbhum. He became very famous as a good speaker and was called 'Nightingle of Bengal! He was the founder of many schools, Madrasahs and Mosques. He was also able to establish a High Madrasah in his own village e.g. Bholagoria, called Bholagoria Ahmadia High Madrasah by the help of his village people. This pious man died in A.D. 1977 at the age of 73.

MAULANA MOHAMMADULLAH

He is popularly known as Hafiz Ji Huzur. He was a Khalifa of Maulana Ashraf Ali Thanavi in Bengal. He had established several Madrasahs in Bangladesh and the most important among them was his celeberated Madrasah at Lal Bagh in Dhaka. He had a large number of his spiritual disciples in Dhaka and other districts of Bangladesh. He, in his later years took active part in his country's politics and had fought general elections for the Presidency of Bangladesh twice but was unsuccessful. He died in the year 1988.

SAYYID HAFIZ MUHAMMAD AULAD HUSAIN

He was a renowned Sufi Saint of Bengal who came from Kanpur (U.P.). He was a great preacher of Islam in the district of Birbhum, West Bengal. He died during the second half of the twentieth century.

SAYYID MUHAMMAD OBAIDULLAH

He also came from Kanpur (U.P.). Hafiz Muhammad Aulad Husain was the eldest brother of Hafiz Muhammad Obaidullah. He was quite successful to propagate Islam in West Bengal. He was very good speaker and a social reformer too. He is lying buried in Ghulisah in the district of Birbhum, West Bengal.

CHAPTER -X

SUFI SAINTS OF BENGAL OF UN-KNOWN DATES

SUFI SAINTS OF BENGAL(BANGLADESH) OF UNKNOWN DATES

Some eminent Sufi Saints were settled in Dinajpur to propagate Islam and to abolish Hindu rule from there, who came from Arab, Iran and Baghdad. It is said that, about forty Sufi Saints died in fighting with the Hindu Kings. All they lying buried there. According to Syed Murtaza Ali, Shaikh Zainu-'d-Din was the leader of the said forty saints who is known as Chihil Ghazi. Shaikh Zainu-'d-Din was a disciple of the great saint Qutbu'd-Din Bakhtiyar Kaki (1186-1237 A.D.). After the death of his teacher, one day Shaikh Zainu-'d-Din was ordered in a dream by his Shaikh to propagate Islam in Bengal. Then he came to Bengal and settled in Dinajpur. There was a King Gopal by name, who lived in Gopalganj. He came to know about the Saint and became very angry with him. The King declared war against him under the leadership of Balaram. In the war that followed, the Hindu King was defeated. Balaram accepted Islam. Balaram was the leader of Horse Riders and hence he is known as Ghora Pir.[1]

It is said that the King Gopal again attacked the Saint. In the war that followed, the saint died in fighting along with his forty disciples.[2] Probably some Sufi-Saints came to Dinajpur for the cause of Islam after the establishment of Muslim rule by Bakhtiyar Khalji in 1202 A.D.[3]

There are some other important sufi-saints who are lying buried in Dinajpur are as follows.[4] Ghazi Saheb is in Khuligram, Gora Sayyid Saheb is in Nitpur, Pir Manik Jahan is in Bishnupur, Bibi Suaa is

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1. B.S.S., p.35
2. Ibid.
3. Dr. Qazi Din Muhammad & Dr. Abdul Karim, "Sufibad and Our Society"-(Bengal), Dacca, 1969, pp.60-61.
4. BSS., P.36

in Bishnupur, Hazrat Bala Shaheed is in Shitdi, Hazrat Pagal Dewan is in Gainor. Gora Shaheed is in Ghatnagar, Pir Sadru-'d-Din is in Katabari bandar, Pir Zahiru-'d-Din is in Kanchangram near Babur Ghat, Maulana Aftabu-'d-Din Qutub is in Dahal Diggi, Banpir is in Gogorgram and the shrine of Shaykh Siraju-'d-Din Auliya is situated near Pauraganj station. The tomb of Husain Muria Baghdadi exists in Baliadiggi, 12 miles north of Raiganj Station.

The tomb of Pir Kasimu-'d-Din exists in Bedgari, twelve miles north of Rangpur city. Munshi Zinnat-Ullah Saheb is lying buried in Rajballabgram 14 miles north of Rangpur city. The tomb of Shah Kayemullah is in Dhumerpargram, three miles north of Bhutchara Station. The above Sufi-Saints propagated Islam in the district of Rangpur.[1]

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1. B.S.S., p.43.

Hazrat Shah Sharif Zindani, was a great Sufi Saint. He is lying buried in Nauga under the jurisdiction of Tarhash thana. A mosque was built near the tomb. It is said that the saint came to Bengal in 1502 A.D. during the reign of Sultan Nusrat Shah. Shah Sharif Zindani was able to convert a large number of people to Islam.[1]

Hazrat Maulana Sirajuddin is lying burried in the Sirajganj town on whose name is named the famous town of Sirajganj which has now become an independent district. His mazar is in the central mosque of Sirajganj. He was a sufi of 15th Century and was renowned for his religious and sufistic works.

There are many tombs in West Bogra. From the local tradition, we are able to recognize some of the shrines and their respective names.

The dargah of Nimai Pir is in Patharghata, four miles east of Panch bibi police station.[2] The name of this saint indicated that he was a Hindu before he converted to Islam. There is a very big stone of of twelve angles and has a lion face, near the shrine of the Saint. It is said that, Nimai Pir used to seat on that stone for meditation and also used to deliver lectures on Islam.[1] A round shape stone is also there near the tomb, which is known as the stick of the Saint.[2]

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[1] B.S.S., p.49.

[2] Ibid.,p.57.

DEWAN SHAHADAT HUSAIN

The shrine of this saint is in Neghapir village, six miles from Jaipur Railway Station.[3] There is a mosque and a madrasa near the tomb. It is said that probably he came to Bengal from Samarkhand during the period from 1201 to 1350 A.D.[4] Dewan Shahadat Husain was the first torch bearer of of Islam to this place.[5]

MUKSUD GHAZI SHAH KAMAL

It is said that Muksud Ghazi was a disciple of Shah Sultan Balkhi. He came to Bengal with Shah Sultan

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1. B.S.S., p.57.
2. Ibid.
3. Ibid.
4. Ibid., pp.57-58.
5. B.S.S., p.58.

Balkhi from Persia.[1]

The shrine of this Saint is in Harunza village under the jurisdiction of Khetlal Police Station. All castes of people used to visit this shrine for the fulfilment of their hopes. A black stone is seen near the tomb of this Saint.

DEWAN GHAZI RAHMAN

The tomb of this Saint is in Shahapur, under the jurisdiction of Adamdighi police-station. It is said that Dewan Ghazi Rahman was a disciple of Baba Adam,[2] who ordered him to preach Islam in Shahapur.[3] The then he established a Khanqah and started preaching the principles of Islam . There are some other tombs of Sufi Saints near the shrine of Dewan Ghazi Rahman but unfortunately we do not know their names.

There are some other important dargahs situated in West Baghura. The shrines of forty Auliyas are in

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1. B.S.S., p.59.
2. Ibid.,
3. Ibid.

Hanail under the jurisdiction of Jaipurhat Police Station. The tomb of Mia Saheb is in Kaithahar under Khetlal Police Station. The shrines of Shah Kamal of Hinda Kasba, Sayyid Kala Shah of Kushal Fakir Para under the Police Station Dubehachia and Tuntuni Shah of Adam Diggi Police Station are well-known.[1]

Islam was spread in Khulna and Jashohar by the Sufi Saints like other parts of Bengal. Pir Khalas Khan is lying buried in Bedkashi of Sundarban, in the district of Jashohar. Probably he came to Bengal during the Mughal period.[2] Khan-i-Jahan, played an important role in the district of Khulna and Jashohar for the cause of Islam.[3] Gharib Shah and Eahram Shah were his disciples. Burah Khan and his son Fateh Khan worked for Islam in Khanpur, Vidyanandakathi and Sarababad.[4] Mahirud-Din of Meherpur; Pir Jayanti of

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1. B.S.S.,p.60
2. Ibid., p.67
3. Satish Chandra Mitra, History of Khulna and Jashohar (in Bengal), Pt.I, Calcutta-1321.
4. B.S.S., p.68.

Magura; Pir Sujan Shah of Sujanasha and Pir Ali Muhammad Tahir of Paigram also played important role for the spread of Islam there. Many people converted to Islam.[1]

The tomb of Pir Ali Muhammad Tahir Ali is situated near the tomb of Khan-i-Jahan.[2] According to James West Land Ali Muhammad Tahir Ali was the minister of Khan-i-Jahan.[3]

Qazi Mubakkil is lying buried in Goblia Diggi under the jurisdiction of Mir Sarai Police Station. He was appointed Qazi by Prince Aurangzeb. In his later life he settled in Bengal and devoted his time to religious duties and finally dedicated his life for the cause of Islam.[4]

In 1505 A.D. Shaikh Jalal Halki came to Chattagram from Aleppo. He died in Jalalabad. The descendants of this Saint are alive and living in Hathazari and Fatikchari Police Station.[1]

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[1] B.S.S., p.68

[2] Ibid., p.73

[3] Ibid.

[4] Haq, Enamul, Bange Sufi Prabhava, pp.146 -151; B.S.S., p.90

Shah Gharibullah is lying buried in Dampara of Chattagram. He was a disciple of Shaikh Ruknu-'d-Din of Shattariya Order.[2] Probably he came to Chattagram after 1616 A.D.[3]

Maulana Shah Abul Husain is lying buried in Faridpura Mahalla of Chattagram. He was born in 1801 A.D.[4] He was a great Sufi-Reformer of Bangladesh.

The shrine of Badhna Shah is in Chakbazar of Chattagram. He died on 1283 A.H. or 1254 A.H.[5] The tomb of Shah Bahar Allah is situtated in Raipur Anchal of Chattagram.[6] Banbania Shah is lying buried in Fatikchari of Chattagram.[7] Hamid Shah son

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1. B.S.S.,p.90
2. Ibid.
3. Ibid.
4. Ibid.
5. B.S.S.,p.91
6. Ibid.
7. Ibid.

of Abdus Samad came to Chattagram and settled in Kifait Nagar under the Fatikchari Police Station. Hamid Shah is lying buried there.[1] The tomb of Shah Amanat is in Bakhshi Bazar (Lal Diggi) of Chattagram.[2] He was a great Saint of Bengal. He was a direct descendant of Hazrat Abdul Qadir Jilani. Shah Muinu-'d-Din is lying buried in Kauligram of Chattagram.[3] Hazrat Maulana Ahmadullah (1827-1905 A.D.) is lying buried near Nazirhat Rail Way Station of Chattigram.[4] He studied in Calcutta Alia Madrasah. After the completion of his education he became a disciple of Sufi Nur Muhammad of Nizampuri, who was a Chishti Sufi Saint. The main teaching of Sufi Nur Muhammad is to believe in one God and His Prophet Muhammad (P.B.U.H.) and one should not worship other Gods but God only.[5] [illegible] He was the disciple of Sayyid Ahmad Barelavi.[6]

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1. B.S.S., p.91
2. Ibid., p.91-92
3. Ibid., p.92
4. Ibid., pp.92-93
5. Ibid., p.93
6. Ibid.

The tomb of Chinki Mastan is in Sonapahar near Dhum Station and the tomb of Shah Badla Mastan is situated near Hinguli Station of Chattagram.[1] Sufi Nur Muhammad was a pious Saint and worked many miracles in his life time.[2] Shah Abu-Sharif al-Marif is lying buried in Satkania of Chattagram.[3] The tomb of Ibrahim Shah is in Satkania.[4] The shrine of Bangi Shah is situated near Battoli Station of Chattagram.[5]

It is said that Haji Yusuf was one of the favourite disciple and a nephew of Hazrat Shah Jalal. The descendants of Haji Yusuf is still serving as Khadim of the shrine of Shah Jalal.[6]

Shaikh Ali Yemeni was another disciple of Shah Jalal. The tomb of this saint is situated near the tomb of Shah Jalal. The tomb of Haji Daria, Haji

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1. B.S.S.,p.93
2. Ibid.
3. Ibid.
4. Ibid. 5. Ibid., 6. Ibid., p.102.

Yusuf, Haji Khalil are situated near the tomb of Shah Jalal.[1] There are some other Sufi Saints who propagated Islam in Sylhet are as follows: Umar Samar-Khandi, Shaikh Khizr, Hazrat Jhanda Jhakmak, Haji Gazi, Chasnipir, Shaikh Jakai, Shaikh Pir, Shah Farid, Raushan Cherag, Khaza Nasir-Ud -'Din or Shah Chat, Nurullah or Shah Nur, Pir Burhanu-'d-Din,PirManik or Manik Pir, Makhdum Habib or Makhdum Saheb, Mokhtar Shaheed, Khaza Adina, Sayyid Afzal, Khaza Aziz Chishti, Shaikh Jalal or Shah Milan, Shah Taki u'd-Din or Muhammad Taki, Shah Fatehu'd-Din, Shaikh Khizir Ansari, Shah Munu'd-Din, Shaikh Khizir Dastadabir, Abu Turab, Bagdar Ali Shah, Shah Madan, Shah Eatim, Garam Dewan, Dada Pir, Sayyid Abu-Bakr Zind Pir, Dewan Fateh, Muhammad, Hazrat Lal, Shah Farangh, Sayyid Lal, Sayyid Zahan Shah, Sanzar, Gdam Hazrat, Shah Amin, Khaza Salim or Taefsalim Sayyid Mustafa, Shah Helimu'd-Din Narnuli, Sayyid Shah Shamsu'd-Din, Fateh Ghazi are of special mention.[2]

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1. B.S.S. p.102.

2. Maulana Waliur Rahman, Auliya Parichiti, (In Bengali) Al-Eslah, Kartik-Aggrahayan, 1364,pp.149-161 and 178-179; B.S.S.,p.103.

Sayyid Umar Samarqandi is lying buried in a place called **Saiyed** Umar Samarqand of Sylhet.[1] The descendants of this Saint are still living there. The tomb of Shaikh Khizr is in Barud-Khana of Sylhet.[2] The dargah of Hazrat Jhanda Jhakmak is in Raipur of Sylhet.[3] The Shrines of Shaikh Jakai and Chasni Pir are situated Goai Para of Sylhet[4] Shaikh Pir, Milan Deuri, Shah Farid Raushan Cheragh are lying buried in Sylhet.[5] The dargah of Khaza Nasiru'd-Din or Shah Chat is situated near Government High School of Sylhet.[6] The tomb of Nurullah or Shah Nur is in Bandar Bazar and the shrine of Pir Burhanu-'d-Din is situated near Saheb Bazar of Sylhet.[7] Pir Manik or Manik Pir, Makhdum Habib or Makhdum Saheb, Mukhtar **Shaheed** are lying buried in Sylhet.[8] Shaikh Jalal or Shah Milan,

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1. B.S.S.,p.103.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.p.104.
8. Ibid.

Jauharu'd-Din or Shah Jauhar, Shah Taki-U'd-Din or Muhammad Taki are lying buried in Jalalpur of Sylhet. Shah Fatehu'd-Din is lying buried in Jamalpur of Sylhet.[2] The shrine of Shah Muinu'd-Din is in Mukam Dhar of Jalalpur.[3] Makhdum Jafar Gaznabi is lying buried in Muhammad pur.[4] Shah Sultan, Shah Suleman Karni Quraishi, Shah Sikandar are lying buried in Sikandarpur of Sylhet.[5]

There are also some eminent Sufi-Saints who worked for Islam in Sylhet. Among them Hafiz Muhammad Zakaria, Quraishi and Dawar Bakhsh, Shaikh Shamsu-'d-Din Bihari, Sayyid Yusuf are of special mention. It is said that they were disciples of Shah Jalal of Sylhet.[6] The shrine of Zakaria Quraishi is in Pithua Maija.[7] Dawar Baksh Khatib is lying buried in Daurai

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1. B.S.S., p.104
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.

Maija of Atuajan Pargana.[1] The dargah of Shaikh Shamsu'd-Din is in Afghargram under Jagannathpur Police Station.[2] Sayyid Yusuf came to Sylhet with Shah Jalal and by the order of his Pir he made his residence at Shilangchapar under Chatak Police Station.[3] The tomb of this Saint is in Sayyid Gao near Shilangchapar.[4]

Shah Sadruddin Quraishi was another disciple of Shah Jalal. According to the order of Shah Jalal Shah Sadru'd-Din came to the locality of Maulavi Bazar and Sunamganj for the spread of Islam.[5]

Khaja Burhanu-'d-Din Ketan was an eminent Sufi Saint. Ketan was his title. He received this title when he became a famous Saint. He was a disciple of Shah Jalal. The tomb of this Saint is in Faring zura (Faringura?).[6]

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1. B.S.S., pp.104-105.
2. Ibid. p.105
3. Ibid.
4. Ibid.
5. Ibid.p.106.
6. Ibid.,p.107

Shah Kamal came to Bengal with his wife and other nine disciples, Shah Kamal was born in Karniya of Yemen.[1] The nine disciples of Shah Kamal were: 1) Shah Shamsu'd-Din (Daudpur 2) Shah Taju'd-Din (Tajpur) 3) Shah Bahau'd-Din (Daudpur) 4) Shah Jalalu-'d-Din (Khujkipur) 5) Shah Ruknu'd-Din (Kadamhat) 6) Shah Ziau'd-Din (Bhadeswar) 7) Kala Manik (Manihara) 8) Shah Kalu (Chand Bharanga) and 9) Shah Shamshu'd-Din (Athghar). The above disciples of Shah Kamal had sound mystic knowledge. In Bengal Shah Kamal became a disciple of Shah Jalal.[2] According to the advice of Shah Jalal, Shah Kamal came to Sunamganj with his disciples for the cause of Islam. The descendants of Shah Kamal are known as Quraishi and Kamali.

The tomb of Sayyid Shamsu'd-Din is in Sayyidpur of Atuajanpargana and the dargah of Shah Helim is situated near Kulaura Railway Station.[3]

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[1] B.S.S.,p. 106

[2] Ibid. p.107

[3] Ibid.

Shaikh Gharib Afghani was another disciple of Hazrat Shah Jalal.[1] Shaikh Gharib was a religious Scholar. He came in contact with Shah Jalal at Delhi and became his disciple and then he came to Sylhet.[2] Finally he settled at 'Banaiya' Haor under the jurisdiction of Balaganj Thana. It is said that people of that locality were highly pleased with him and accepted Islam.

Shah Sayyid Ruknu'd-Din was another disciple of Shah Jalal.[3] He visited Tripura with his other three brothers for the cause of Islam. Finally he came to Sylhet and established his Khanka at Kadamhata near Ita Pargana. The tomb of this Saint is situated there.[4] Shaikh Karam Muhammad Shah was also a disciple of Shah Jalal.[5] Hazrat Shah Ata was an

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1. B.S.S. p.107
2. Ibid. p.108
3. Ibid.
4. Maulana Waliur Rahman: Auliya Parichiti, al Islah, 1364, pp.182-183.
5. B.S.S., p.108

eminent Saint, who's name is related with many miracles.[1] Hazrat Shah Kala was another important disciples of Shah Jalal. The dargah of this Saint is in Bhadar Deul near South Srihatta Mahukuma.[2] Shitalang Shah or Munshi Saleem was also a Sufi Saint of Panch-Thakuri of Karimganj Mahukuma.[3] He wrote many Sufistic Songs. Shah Rahimu'd-Din Ansari was a disciple of Shah Jalal.

Kangali Aladi Shah or Shah Kamalu'd-Din and Alau'd-Din were also disciples of Shah Jalal.[4] The dargah of Qutbu'd-Din Auliya is in Sagar Diggi near Rajnagar Police Station.[5] Maulana Sharafat Ali is lying buried in Pargana Patharia Gangkul.[6] He was a disciple of Sayyid Amjad Ali of Dacca. The tombs of Khatai Shah and Donga Shah are situated near Bhanga Station.[7] It is said that they came to this place after Shah Jalal. Maulana Ibrahim Ali Tashna was a great Sufi Saint of the 20th Century. He was a descendant of Shah Takiu'd-Din and son of Shah Abdur Rahman. He studied theological sciences and Tassawwuf in India and Bangladesh. He was a disciple of Maulana Ashraf Ali Thanbi. He wrote 308 Sufistic Songs. He died in 1961 A.D.[1] He was a residant of Batoiaail under the jurisdiction of Kanaighat.

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[1] B.S.S., p.108.

[2] Muhammad Ashraf Husain: Al Islah, III Year, 6th Number, Aswin, 1343 in Bengal Calendar; B.S.S.,p.110.

[3] B.S.S.,p.110.

[4] Ibid.,p.111

[5] Ibid.

[6] Ibid.

[7] Ibid.

The tomb of Saiyyid Hafiz, Maulana Ahmad Tannuri Tawakkali or Saiyyid Miran Shah is situated in Kanchanpur, ten miles South from Hajiganj railway station of Noakhali.[2] His father was Hazrat Maulana Saiyyid Azallah Saheb. Hazrat Azallah was a son of Saiyyid Muhiu'd-Din Abdul Qadir Jilani. Hazrat Saiyyid Azallah Saheb came to India during the reign of Sultan Firuz Shah, when prince Halaku attacked

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1. B.S.S., p.111.
2. B.S.S.,pp.115-116.

Baghdad. During his stay at Delhi Maulana Sayyid Ahmad Tannuri was born. He was educated by his father. At the death of Halaku Khan, Maulana Azallah Saheb returned back to Baghdad but his son Sayyid Miran Shah stayed at Delhi. Ruknu'd-Din Firuz Shah was a disciple of Hazrat Sayyid Azallah Saheb. It is said, that Miran Shah was ordered in dream to go to Bengal and to propagate Islam there and he did so. He was a contemporary of Hazrat Shah Jalal of Sylhet and Shah Ali of Dacca. At first he came to Pandua with his twelve disciples and then he came to Sonargaon.[1]

The tomb of Pir Bakhtiyar Maisur is in Rohini anchal of Sandeep.[2] Islam was spread there due to this Sufi-Saint. Majzuba Bibi,[3] sister of Sayyid Miran Shah was also a great Sufi Saint. The tomb of Maizuba bibi is situated near the tomb of Sayyid Miran Shah. The tombs of Mia Saheb and Hazrat Ahsan are situated

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1. Maulana Ruhul Amin, Banga -Asamer, Pir Auliya Kahini, 1342, pp.67-68.
2. B.S.S., p.116.
3. Ibid.

in Harichar.[1] The dargahs of Maulana Yakub Nuri and Maulana Abdullah Saheb are situated in the city of Noakhali.[2] Maulana Abdullah Saheb was a Khalifa of Maulana Imamu'd-Din Saheb. Abdur Rahman Khan Lahori was a Sufi-Saint of Noakhali. The tomb of this Saint is in the village of Pandua. The tomb of Maulana Fazlullah is in the village of Raipura.[3] The tomb of Badshah Mia is in the village of Dililpur three miles west of Maijadi station.[4]

There are dargahs of some other sufi saints in the district of Noakhali are as follows: Maulana Nuri'd-Din of Bhatuya, Habibullah of Maninagar, Shah Muhammad Yusuf of Korpur, Bapuia of Basurhat Bazar, Kazem Muhammad Chowdury of Shazyadia, Muhammad Haneef of Panua, Sufi Bahau'd-Din of Balamchar, Shah Harun of Gangapur, Haji Sameeru'd-Din Naqshbandi, Habibullah Mujaddid, and Hazrat Maryem Thani Hashmatullah Mujaddid of Nandanpur are of special mention.[5]

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1. Ibid,p.117
2. Ibid.
3. Ibid.
4. Ibid. p.120
5. Ibid.

Kalla Shaheed was an another disciple of Hazrat Shah Jalal, who worked for Islam in Noakhali and Kumilla.[1] There are two dargahs established in his name, one at Shazzadiya and other tomb is situated in the village of Kharampur.[2] He was a descendant of Hazrat Saiyyid Abdul Qadir Jilani.[3]

Pir Azam Shah was a resident of Baghdad. His great grand father was a disciple of Shah Jalal. He came to Sylhet for the spread of Islam in 1785 A.D.[4] Finally he had settled at Diarabari and died there. He was a learned scholar. He wrote about twenty five books on religious matters, which are all preserved in manuscript forms.[5] Pir Chang Shah was a contemporary of Pir Azam Shah.[6] We do not know about his dargah.

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1. B.S.S.,p.120
2. Ibid.
3. Ibid., p.121,
4. Ibid.
5, District Records of Noakhali by the District Magistrate. (In Bengali).
6. Ibid.

Hazrat Shah Zakiu'd-Din was a Sufi-Saint of Shampur and his dargah is situated there.[1] The tomb of Chand Shah is in North Hatia and the dargah of Shah Enayet is situated in Kamarbasta.[2] Hazrat Shah Sayyid Amiru'd-Din[3] was a great Sufi-Saint of his times. He is also known as Palamia. His father was Sayyid Bashiru'd-Din and mother, was Saiyyeda Maimuna Khatun. It is said that Saiyyid Amiru'd-Din was a descendant of Hazrat Qutb-e-Alam Baghdadi. In Bengal he became very famous as a great Sufi, and all castes of people used to come to him for his blessings. It is said that, many people converted to Islam. He died in 1239[4] in Bengali Calendar.

The tomb of Rasti Shah is in the village of Shreepur, east of Mehar Kalibari Station.[5] Shah Muhammad of Baghdad is lying buried in the house of

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1. B.S.S, p.122.
2. Ibid.
3. Ibid.
4. Saiyyid Shahabu'd-Din Ahmad Qadiri: Pagla-Mia-ar-Giban Kahini, 1956.
5. B.S.S.,p.124.

Shahtali Khandekar near Shahtali Station.[1] The shrine of Maulana Abdullah Ghazipuri is in Daroga House in the city of Kumilla and hazrat baba Shah Ainu-'d-Din is lying buried in Kaliajuri.[2] The tombs of Khaja Gulzar Shah and baba Shah Khella is in the village of Sonarchar.[3] The dargah of baba Shah Karam Ali is in Jagannathpur and the shrine of Hazrat Fazal Mia is situated in the village of Chandshi.[4]

Sayyid Ahmad Gesudaraj was a disciple of Shah Jalal. He came to India with Shah Jalal. He used to keep long hair and hence he is known as Gesudaraj. Sayyid Ahmad Gesudaraj and Sayyid Nasiru'd-Din devoted their life to the spread of Islam in Bengal.[5]

There are some other sufi saints who are lying

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1. Maulana Ruhul Amin; *Banga-o-Asamer Pir Auliya Kahini* (Bengali Book) ,Pub. 1342,pp.53-55.
2. *B.S.S.*,p.125
3. *Ibid.*
4. *Ibid.*
5. *Ibid.* p.127

buried in this district are as follows:[1] Maulana Shah Abdul Majid is in Kerwarchar near Faridganj, Haji Sayyid Hasan Haidar is in Pashchimghao near Lakhsam, Shah Karim Haidar is in Muragram, Hazrat Shah Raushan Ali is in Bannagargram near Nanghalkot Station, Sayyid Reza Husain is in Khatapara near Chitusi Station, Hubb-e-Ali Shah is in Panch Pakuriagram, Hilal Saheb is in Faridpurgram near Kumilla Station. Kalapir and Gorapir are in the village of Dimatali, Sayyid Akhtaruzzaman and Sayyid Nuruzzaman are in the village of Admapur, Hazrat Shah Shamsuddin is in the village of Charmadari, Sufi Abdur-Rahman Saheb is in the village of Bijaykara, Cheragh Ali Shah is in the village of Charmadari and Qazi Karam Ullah is in the village of Orpur under the jurisdiction of Hajiganj thana. The said Sufi Saints played an important role to the spread of Islam on the above mentioned localities where their shrines are located.[2]

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[1] B.S.S., pp.129-130;
Maulana Ruhul Amin: Banga-o-Asam-er-Pir Auliya Kahini (Bengali Book), Pub.1342, pp.40-48.

[2] Ibid.

There is a town in the district of Barishal named Bhola. During the 2nd half of the 19th century a sufi-saint Wajib Ali Shah came to Bhola for preaching Islam from Yemen.[1] Tofayelu'd-Din Shah was a well-known disciple of Wajib Ali Shah. The tomb of Tofayel-u'd-Din Shah is in Bhola who died in 1310 (according to Bengali Calendar).

The tomb of Shah Daud is in the village of Saugandia under the jurisdiction of Jhalkati thana. It is said that he was a leading sufi-saint who came to Bengal before five hundred years ago.[2] The shrine of Hazrat Shah Cherag Alam is situated in Shah Bangal under the jurisdiction of Nalchithi thana.[3] Sufi Yaru'd-Din died in 1328 (according to Bengali Calendar) was a pious darwish who's tomb is in the village of Dhamsi in the district of Faridpur.[4]

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1. B.S.S., pp.130-131.
2. Ibid. p.131.
3. Ibid.p.131-132.
4. Ibid. p.132.

Hazrat Maulana Nafisar Rahman Hakkun Naui was a renowned Sufi-Saint of Barishal. In his early age he became a disciple of Sufi Pir Golam Rahman Maizbhandari of Chattagram.[1] After a hard work to the way of Sufi path Maulana Nafisar Rahman attained the perfect knowledge of God and then he is known as Hakkun Naui. His shrine is also too known as"Hakkum Nur Darbar".[2]

The shrine of Mir Qutb Shah is in Nalchira Khanabari in the district of Barisal.[3] He was a descendant of Sayyid Ulfat Ghazi of Ghazipur. Ghazi Saheb was a minister of prince Jahangir of Delhi. He came to Dacca from Delhi. The dargah of Mir Mushayekh is in Udchara. He was a great Sufi-Saint.[4] The shrine of Sayyidul Arefin is in the village of Kalishri under the jurisdiction of Baufal thana in the district of Bakharganj.[5]

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1. B.S.S.,pp.132-134.
2. Ibid. Also see the Records of Barisal District presented by the District Magistrate.
3. B.S.S., p.134.
4. Ibid.p.135
5. Ibid.

There are many shrines situated in the district of Dacca. We came to know the names of forty leading Sufi-Saints in this district. Among them Hazrat Ibrahim Adam Shah Balkhi, Hazrat Shah Balkhi, Mir Sayyid Ali Tabrizi, Shah Golap, Shah Niamat Ullah But Shekan, Shah Ahsan Ullah, Shah Abdur Rahim Shaheed, Hafiz Ahmad Jaunpuri, Maulana Sufi Dayem, Sultanul Auliya Hazrat Shah Ali Baghdadi(Mirpur), Baba Bahar Shah, Khaja Sharfuddin, Kashmiri Shah Saheb, Shah Langar, Panch Pir, Haji baba Salen, Shah Pir Jangali, Hazrat Chishti, Shah Sayyid Muhammad Sadek Gamnam, Shah Hasin Mastan, Ganga Shah (tomb-Alamganj), Nabab Ali Shah (Faridabad), Kalachand Shah (Alamganj), Sayyid Saheb (tomb-Dulai Station). Shah Farid, Nawab Surah, Maidan Mia Saheb, Shah Ali, Shah Hazrat Abu Sayyed Khurd, Akali Shah, Hazrat Shah Nimatullah, Nur Sung Shah, Shah Jalal Dakhini, Shah Balkhi, Shah Duda Kunal, Sahun Shah, Dal Shah, Shah Sadik, Shah Barik, Dudu Mia are of important mention.[1]

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[1] Hakim Habibur Rahman: Asudgan-e-Dacca, pub, in 1946 (Urdu Book).

Hazrat Shah Malek, came to Srihatta with Shah Jalal, then he came to Dacca for the cause of Islam.[1] Hazrat Shah Balkhi was a disciple of Shah Malek. The tomb of Shah Balkhi is situated near the tomb of Shah Malek in Dacca.[2] The tomb of Sufi Mir Sayyid Ali Tabrizi is in Dhamrai of Dacca.[3] The shrine of Shah Ahsanullah is in Narinda.[4] He was born in 1211 (in Bengali Calendar). His father was Nur Miaji and grandfather Mullah Rafiu'd-Din. He was a disciple of Nur Muhammad of Chishti Silsilah then he became a disciple of Sayyid Kaleem Shah Baghdadi of Qadiri Silsilah. His last preceptor was Khaja Shah Lashkar Mullah of Chishti Silsilah. Shah Ahsanullah had many disciples all over Bengal.

Hazrat Maulana Shah Abdur Rahim Shaheed was born in 1078 A.H. and died in 1158.[5] A.H. was a Sufi and a social reformer of Islam. Hazrat Shah Sufi Amanat of Chattagram was a disciple and a Khalifa of Maulana Shah Abdur Rahim.[1] Hazrat Maulana Sufi Dayem was a disciple of Hazrat Shah Sufi Amanat.[2] The tomb of this Saint is in Azimpura of Dacca.[3] He belonged to Naqshbandiyah Sufi Order. He had very good contact with Shah Sufi Abdur Rahim. According to the order of Shah Abdur Rahim, Shah Dayem came to Patna and met Hazrat Shah Muneem and acquired knowledge on Tassawwuf. Later on he came to Dacca. Baba Bahar Shah he came to Bengal from Punjab.[4] He had many disciples in Bangladesh. Hazrat Khwajah Sharfuddin was a Saint of Chishti Silsilah. The tomb of this Saint is in Dacca. It is said that he died in 998 A.H.[5] The tomb of Kashmiri Shah is in Becharam Deuri. His actual name was Muhammad Yunus. He belonged to Qadiriyah Sufi order. He was a resident of Kashmir. He died in 1359 (?) A.H.[6]

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[1] B.S.S., p.136.

[2] Ibid.,p.138.

[3] Ibid.,p.142.

[4] Ibid.,p.143.

[5] Ibid.

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[1] B.S.S.p.143.
[2] Ibid. p.144
[3] Ibid.
[4] Ibid.
[5] Ibid.
[6] Ibid. p. 145.

The Shrine of Pir Shah Golap is situated near Gulistan Bhaban of Dacca.[1] The dargah of Shah Nimat-ullah Buthshekan is situated near Dilkisha Bagh of Dacca.[2] Hazrat Maulana Hafiz Ahmad Jaunpuri was an eminent Sufi Saint of Bengal. His father was Maulana Karamat Ali Jaunpuri, one of the great religious reformers of Bengal. The dargah of Hafiz Ahmad Jaunpuri is in Chakbazar of Dacca.[3] The tomb of Sayyid Shahemur is in Sayyidpur under the jurisdiction of Bikrampur.[4] He was a great Sufi-Saint, who came to Bengal from Makka in 732 A.H., for the cause of Islam. He died in 782 A.H.[5]

Haji Baba Saleh was one of the most important figures to propagate Islam in Sonargaon. He had established a mosque in Bandar in 1482 A.D. in the district of Dacca. In 1504 A.D. again he built a mosque in Ajeem Nagar in the same district. He died in 1506 A.D.[6]

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1. B.S.S.,p.145
2. Ibid.
3. Ibid.
4. Ibid. pp.145-146.
5. Maulana Ruhul Amin: op.cit., p.81
6. Dr. Muhammad Enamul Haq: Purba Pakistan-e-Islam (Bengali Book).

There is a mosque in Maghrapara was built by Sultan Nusrat Shah son of Sultan Husain Shah in 929 A.H. There are some tombs infront of this mosque. The eminent Sufi-Saint Ibrahim Danishmand is lying buried here.[1] He came to Bengal from Persia. He was a descendant of Hazrat Ali. He was a learned man and also a very good writer. He was contemporary of Sayyid Alau'd-Din Husain Shah.[2]

There are some tombs in Madanpur in the district of MaymanSingh. Most of them were the disciples of Shah Sultan Rumi. Among them Shah Darabu-'d Din, Shah Ser Ali Tatar, Shah Saheb and Suabibi are of speical mention.[3] The shrine of Hazrat Baba Shah Adam Kashmiri is in Atiagram in the district of MaimanSingh.[4]

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1. B.S.S. ,p.147
2. Ibid.
3. Ibid. pp-149-151.
4. Ibid. pp.151-152; Maulana Ruhul Amin: op.cit. p.82; From the Records Presented by the District Magistrate of Maymensingh.

He was a disciple of Saleem Shah Chishti. It is said that Baba Shah Adam Kashmiri came to Bengal with Sayeed Khan Parni the army chief of Akbar, to fight against the Hindu King of Atia and Sherpur. Sayeed Khan Panir won the victory and received some land grant from Akbar. One forth of that land was given to Hazrat Baba Shah by Sayeed Khan Panir. Hazrat Baba Shah distributed this land among the poor people of that locality. He died in 913 A.H./1507 A.D.[1] Shah Jamal a nephew of Hazrat Baba Shah Adam and son of Bibi Hamshira came to Bengal to know about the welfare of his uncle Baba Adam Shah. Jamal requested him to return back to Kashmir, but Baba Adam refused to go there. It is said that Jamal also stayed there for spiritual education from his uncle and all this is so happened due to the Spiritual power of Baba Adam Shah Kashmiri.[2] The shrine of Hazrat Sadullah is

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1. Ibid.

2. District Records of Maymansingh, presented by the District Magistrate of Maymansingh; Ruhul Amin: Banga-o-Asamer Pir Auliya Kahini (Bengali Book) p.82; B.S.S. pp.151-152.

situated near the tomb of Baba Adam Shah Kashmiri.[1] He was a disciple of Baba Adam Shah.[2] The tomb of Hazrat Sayyid Kasemu'd-Din is also there near the tomb of Baba Adam Shah. He died in 1908 A.D.[3]

The Shrine of Hazrat Dewan Shah Husain al-Qadiri al Husaini is in the village of Elasin under the jurisdiction of Tangail Mahukuma.[4] It is said that Prince Shah Jahan (1628-58) was a disciple of this Saint.[5] He came to Bengal from Delhi He was a descendant of Hazrat Abdul Qadir Jilani. Hazrat Sayyid Abdul Khalik Bukhari came to Bengal from Bukhara and had settled in the village of Persia,

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1. District Records of Maymansingh, presented by the District Magistrate of Maymansing; Ruhul Amin: Banga-o-Asamer Pir Auliya Kahini (Bengali Book) p.82; B.S.S., pp.151-152.
2. Ibid.
3. Ibid.
4. Maulana Ruhul Amin: Banga-o-Asamer Pir Auliya Kahini, pp.83-85; Distrrict Records of Maymensingh; B.S.S.p.155.
5. B.S.S. 155.

Police Station Ghatail, under the jurisdiction of Tangail Mahukuma.[1] Hazrat Sayyid Badiuz-zaman was a descendant of Abdul Khalik Bukhari. He had settled in Elasin. Sayyid Haider was a Sufi-Saint of Bangra, Police Station Kalihan.[2] Hazrat Sayyid Mukarram was a descendant of Sayyid [illegible] who was a descendant of Sayyid Burhanu'd-Din.[3] There are some other Sufi-Saints who worked for Islam in this district. The tomb of Maulana Hashim is in the village of Mirzapur, the shrine of Shah Ashekullah is in the village of Thikna, the tomb of Shah Eakin is in Bhandeshar and the dargah of Pir Sayyid Ismail is in Islampur.[4]

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1. B.S.S., p.155.
2. District Records of Maymansingh, B.S.S., p.155.
3. B.S.S; p.156.
4. District Records of Maymensingh.

SUFI-SAINTS OF BENGAL(WEST BENGAL) OF UN-KNOWN DATES

The life and activities of Sufi-Saints of un-known dates of West Bengal are discussed below.

The tomb of Hazrat Pir Ilyas Razi or Shah Chand Razi is in the village Andhar Manik, Police Station Baduria under the jurisdiction of Bashirhat Mahukuma. The shrine of Shah Savaran Razi is situated in Higulganj of Bashirhat Mahukuma.[1] Pir Hasan Razi was a disciple of Sayyid Abbas Makki (Pir Gora Chand). The tomb of this Saint is in Haripur near Hasanabad.[2]

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1. Dr. Girindra Nath Das, Bangla Pir Sahiyater Katha (Bengali Book) Pub. 1976, p.356.

2. B.S.S., p.200

The dargah of Pir Sahandi is in Bakragram, Police Station, Higulganj, under the jurisdiction of Bashirhat Mahukuma.[1] Pir Haider was a Sufi-Saint who had settled at Habra of Barasat Mahukuma. It is said that once Pir Haider was attacked by the King of that locality but finally the King himself left the country and Pir Haider successfully worked for Islam.[2] dargah of this Saint is in Haidarpur.

Pir Shafikul Alam came to Barasat for the spread of Islam. He was a disciple of Pir Gora Chand. The tomb of this Saint is in the village of Kemia-Khamarpara of Barasat thana.[3] It is his credit that many people converted to Islam and became his disciples.[4] Pir Sayyid Abbas Ali or Pir Gora Sayeed was a disciple of Pir Gora Chand. He came to the village Sohai, Police Station, Deganga of Barasat Mahukuma. The

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1. Dr. Girindra Nath Das, Ibid., p.361.
2. Ibid. p.369.
3. Ibid. p.343
4. B.S.S.,p.203.

dargah of this Saint is in Sohai. It is said that Raja Krishna Chandra Rai granted some land to this Saint.[1] Pir Babar Ali Mollah or Baban Pir was a Sufi Saint and who had many disciples among the Hindus and Muslims. The tomb of this Saint is in the village, of Shakshahar, Police Station Bhangar.[2] Hazrat Ekdil Shah Pir was a disciple of Pir Gorachand. His original name is Hazrat Ahmadullah. The tomb of this Saint is in the village of Qazipara of Anwarpur Pargana.[3]

Shah Mubar Ali Ghazi,[4] was a distinguished son of Sekandar Shah. His mother's name was bibi Kulsum. The dargah of this Saint is in Ghutiyari Shareef of 24 Pargana. The dargah of this saint is also known as dargah of Gazi Baba. The dargah of Adam Pir is in the village of Bahera of Barasat Mahukuma.[1] There is a mosque near the tomb of this saint.

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[1] B.S.S., p.201, Dr. Girindranath Das, Ibid., p.161

[2] Ibid., pp. 201-202.

[3] Dr. Girindranath Das, pp.50-90; Ashak Muhammad, Pir Ekdil Shah (Bengali Poetry); S. Omali, Gazettee of Bengal, 1914; Mihir Patrika (Bengali), Pub. 1892.

[4] Dr. Girindranath Das, Ibid., pp. 224-227. Dr. Sukumar Sen, Islami Bengla Sahitya, p.1358, p.106.

Munsur Baghdadi came to Bengal from Baghdad in 700 A.H.(1300-1 A.D.). He settled in a village named Balia-Basanti. His intention was to spread Islam there. There was a Bagdi King, who became un-happy for the propagation of Islam there by Munsur Baghdadi and his disciples. The king tried his best to abolish the Saint from Balia Basanti. On the other hand Munsur Baghdadi sought help from the Bengal Sultan Giasu'd-Din, Bahadur Shah(1322-28) son of Shamsu'd-Firuz Shah. Sultan Giasu'd-Din ordered his army chief Shah Shafiu'd-Din, a ghazi and a Saint to help Munsur Baghdadi. Shah Shafiu'd-Din was accompanied by another army chief Sayyid

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1. Dr. Girindranath Das, Ibid.,p.33.

Husain Bukhari and left for Bisnupur in the district of Bankura.[1] In an another account it is said, that the King was killed along with his family members.[2] After the defeat of the King, the place Balia-Basanti named Hazrate-Phurphura Shareef.[3]

The tomb of Munsur Baghdadi is in Kazipara, six miles [illegible] south-west of Phurphura Shareef.[4] The dargah of Sayyid Husain Bukhari is in Phurphura Sahareef. According to a local tradition, Sayyid Husain Bukhari came to Phurphura Shareef in 844 A.H./1440-41 A.D.[5] If this date is true then he was not a contemporary of Munsur Baghdadi. Otherwise the said date is wrong. We Know that if any battle took place with the Bagdi King it was during the reign of Giasu'd-Din

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1. Mosuder-Rahman, Muslim-Tirtha Furfura Sharif, p.21
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.

Bahadur Shah (1322-28). Dr. Jadu Nath Sarkar observed, "The rulers of the House of Balban in Bengal, finding no scope for warlike enterprizes westward, concentrated their energy and resources in subduing the small Hindu principalities which till then were holding their own against Muslim domination. To these were added the Ghazis and Awlias of Islam."[1]

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[1] Jadu Nath Sarkar, History of Bengal (Dacca University) Vol. II, pp. 68-70.

THE IMPACT OF SUFISM IN BENGAL

THE IMPACT OF SUFISM IN BENGAL

The biographical sketches of the Sufis reveal that they were the real torch-bearers of Islamic faith in Bengal. Even if one is hesitant to accept the statement of Mir. Sayyid Ashraf Jehangir Simnani that 'there is no town and no village where the holy Saints did not come and settle down',[1] the names of Sufis and their account that have come down to us, either through tradition or literary and epigraphic sources establish the fact that their number was too small to be by-passed. The earliest Sufi attempts of proselytism began under very unfavourable circumstances: the country was under the rule of Hindu potentates who were with one or two exceptions, generally very conservative, orthodox and above all antagonistic to the faith of Islam. Hence their early attempts were bound to fail; but their subsequent attempts

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1. Quoted in Bengal: Past and Present, 1948, p.36

were quite successful; because of the activities of the Sufis had been working under favourable circumstances. They came, established khanqahs, gathered disciples around them, imparted instructions, while some of them settled and died in this country. Thus they added another factor in the Muslim Society with those of the ruling class and 'Alims'. They influenced deeply the minds of the people in their lifetime.

The impact of the Sufism on the growth of the Muslim Society in Bengal may be grouped under the following heads:-

i) The influence of the Sufis over the Society and missionary activities.
ii) Sufi Saints and their Relation with the State
iii) Contributions of Sufi-Saints towards educating the people.

i) The Influence of the Sufis Over the Society and Missionary Activities

It is generally said that establishment of Muslim rule was instrumental in bringing the faith of Islam and its civilisation in this country. This statement is only partially true. No doubt, consolidation of the Muslim power in the country greatly enhanced diffusion of Islamic faith and culture. But it were the Sufis who were the real torch-bearers of Islam in Bengal. The earliest Sufi attempts of proselytism began under very unfavourable circumstances but their subseuqent attempts were quite successful. The causes of the success of the Sufi mission are as follows: i) Indomitable zeal, uncommon piety and widely believed miracles possessed by the Sufis of the thirteenth upto the sixteenth century A.D., were the main causes of success of Sufi mission in Bengal.[1] ii) Permanent establishment of Muslim rule in Bengal, and the liberal and munificent patronage to the darwishes by the Sultans, their grandees, nobles and officers, were the other causes that contributed to the success of the Sufi proselytising propoganda in Bengal.[2] iii) Existing religious and social condition of the country was an excellent helping factor to the Sufi propoganda in Bengal.[3]

At the time when the Sufis came over this country, Budhism and Hinduism were two prominent religions. But the moral and ethical degradation of Budhism was at this time at its height. During the time of Palas,

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1. H.S.B., p.261
2. Ibid., p. 262
3. Ibid., p. 264

Budhism was the State religion of Bengal. But with the fall of the Palas and the rise of the Senas, Buddhism was fast waning, so much so that it had to take shelter in the border districts of Bengal. On its ruins there gradually sprang up many sects and sub-sects such as Natha, Sahajiya, Tantrika and others, which practically followed no strict code of any religion or morality. With regard to Hinduism, it too was not in its pristine glory. Of course the Senas tried to revive it. But they miserably failed, as it was thoroughly steeped in superstitious beliefs and practices. Astrology of absurd nature occupied the place of true religion and a powerful influence of the Tantras and many other indigeneous cults and creeds saped the pristine strength of Hindu religion. Sastras began to be created by the Brahmins whose orthodox, narrow and conservative views hampered the progress of the whole society at every step making it hopelessly stagnant. This state of affairs in the Hindu Society contributed much to the caste hatred and racial tyrany of the Hindus.

While the religious and social conditions of the people of this country was such, the sufis came here carrying the message of Islam. Islam is ever famous for its strong monotheistic belief in Allah and for its teachings of universal brotherhood in theory and practice. A simple faith in One God, the Loving and the merciful, combined with only a few easy practices and moral principles, is another marked feature of Islam, which required no mortification of flesh and intricate philosophy. Islam sufficiently prossesses those qualities which easily satisfy spiritual cravings of the masses.

'When by the continous activities of the Sufis, these inherent qualities of Islam were once made familiar with the masses, who were already groaning under social tyranny and suffering from the agony of spiritual yearnings of soul, they gathered round the saintly preachers known as the Sufis and readily changed their old faith to the new one'.[1] The dargahs of the Sufis were considered to be, 'rest giving building on earth,' 'where people attain their wishes.'[2] The way in which the inscriptions refer to some of the Sufis is note-worthy.

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1. H.S.B., p. 266
2. Memoirs, p. 104

For example Shaykh 'Ala' al-Haqq has been referred to as:-

'the benevolent and revered Saint whose actions of virtue are attractive and sublime inspired by Allah, may be illuminate his heart with the light of divine perceptions and faith, he is the guide to the religion of the glorious'. According to another inscription, 'Jalal al-Din Shah (Tabrizi) was the accepted of Allah, Angelic in disposition and King of religion and of the world'. Shaykh Nur Qutb-i-Ala' has been referred to as (a) 'Hazrat Shaykh Al Islam, crown of nation, full moon among the saints, who have been united with Allah'. (b) 'Hazrat Sultan al-'Arefin (Sultan of Saints) Qutub al-Aqtab (pole of poles)' (c) 'Our revered master, the teacher of Imams, the proof of the congregation, the sun of the faith, the testimony of Islam and the Muslims, who bestowed advantages upon the poor and the indigent, the guide of saints and of such as wish to be guided'. (d) 'the sun of the Sky of religion and the moon of the mine of truth, a guide to the way of spirituality.'[1]

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[1] Memoirs, pp. 109, 115, 123

The people really believed that they were endowed with tremendous spiritual and super-human powers, they were inspired by Allah, their hearts were illuminated by the divine perception and they were the mine of truth. And all these were despite the fact that they led the life of simplicity and austerity. They did not hesitate to perform humble work as sweeper at the bidding of their teacher. Makhdum Shaykh Jalal Tabrizi used to follow his teacher with a heated stove on his head and a cooking pot thereon, so that he could immediately provide his master with hot food on demand,[1] and when he came to Bengal he had only a bowl and an 'asa (stick) in hand.[2] Shah Jalal of Sylhet observed fast for forty years which he used to break only after ten consecutive days. As for his possession, he had only a cow.[3] Shyakh 'Ala al Haqq used to accompany his teacher Shaykh Akhi-Siraj al-Din 'Uthman with a hot stove on his head, the cooking pot thereon, due to which his hairs of the head were mostly burnt.[4] Shaykh NurQutub-i-Alam used to perform all sorts of menial works including the carrying of wood and cleaning of lavatory.[5] They were renowned for their

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1. Akbar al Akhyar, p.44
2. Sekh Subhodaya (Shaykh Subhodaya) edited by Sukumar
3. Ibn Battutah, Vol, IV, p.218
4. Akhbar al-Akhyar, p.143
5. Ibid. P. 152; Khazinat al Asfiya, Vol. 1, PP. 392 ff.

simple life, strength of character, devotion to faith and peaceful pursuits; their Khanqahs were rest-giving refuge, their doors were open to all, poor, destitutes, wanderers and mendicants. Naturally people were attracted and enchanted towards them and it is this aspect of their life which impressed the Bengali masses and succeeded in converting them to Islam. These saints were also famous for many miracles and it was generally believed that their prayers were mostly accepted by Allah. For example we know from Sekh Subhodaya that thousands of people attached themselves to Shaykh Jalal Tabrizi. It is said that four servants of certain minister of King Lakshman Sena were jealous of the growing popularity of the Shaykh. They conspired together to test the super-human power of the Shaikh. They feigned to be blind, went to the Shaykh and asked him to cure them. The Shaykh listened to them carefully and asked them to see him other day. While coming out, the servants found to their horror that they became actually blind. They immediately surrendered to the Shaykh and implored for pardon. The Shaykh became pleased and by the mercy of Allah they were cured. Since then, they with their wives became servants of the Saint.[1] The king (Lakshmana Sena) does not remember anybody else except the Shaykh.'[1] The Shaykh by his prayers succeeding in restoring to life a dying man whose wife was named Madhavi. Both Husband and wife became his slaves.[2] The people of hilly region of Sylhet accepted Islam in the hands of Shah Jalal.[3] According to Ibn Battutah both hindus and muslims of the hilly region of Sylhet used to bring gifts for the Shaykh and his followers lived mainly on those gifts.[4]

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[1] Sekh Subhodaya, Chapter - IV

The early Sufis has exerted great influence on Bengal. There life was truly according to Sharia and they had by their living examples of simplicity, piety and devotion influenced millions of peoples who came closes to them and being influenced by their life, a large number of them had accepted Islam as their religion, while the Ulama were important in upholding the laws of Shariah but were more or less influenced or allied to the political authority, the Sufis in Bengal, 'in the quiet atmosphere of their Khanqahs in places accessible to all people catered to their spiritual and mundane needs and were in general responsible for the spread

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1. Sekh Subhodaya Chapter IV, p.24
2. Ibid, Chapter-III
3. Ibn Buttutah, Vol.IV p. 127
4. Ibid., p.218

of Islam among the masses'.[1] This view is supported by the fact that after the first Census of India in 1872 it was revealed that Bengal was inhabited by a large number of Muslims who constituted 48% of total population of Bengal. This census report led to a great controversy regarding the question of the origin of this large number of Muslims in Bengal. Beverly was of the opinion that the reason of the presence of so many Muslims in the remote corners of Bengal was 'not due to so much to the introduction of Mughal blood into the Country as to the conversion of the former inhabitants.'[2] Mr. Abdul Karim in his Social History of Muslims in Bengal Chapter III also recognised conversions as an important factor in the spread of Islam in Bengal, and in which process the role of Sufis was more important and leading than the Muslim rulers and scholars. The untiring zeal and selfless devotion of the early sufis of Bengal was to a very large extent instrumental in the spread of Islam in Bengal especially in the outlying areas which were away from the centres of political activities. But it seemed difficult to give a generalised opinion about the role of sufis of various orders in

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1. Mafizul Kabir - Aspects of Sufism in Bengal
2. Census of Bengal 1872 p. 132

Bengal and one cannot fully agree with the general opinion of Mohammad Enamul Haq that 'It is a fact that Islam spread in this Country in the garb of Sufism'.[1] On the extreme is the opinion of Mr. M.R. Tarafdar who believes that 'Sufism with its highly esoteric principles and practices, appears to have influenced only a section of Muslim population.

Thus, the average Muslim probably adhered to what may be called Folk Islam'.[2] Dr. Abdul Karim has very rightly remarked that 'In Bengal not to speak of the big cities but even not a small city or a hamlet will be found where Darwishes have not come and settled'[3] and as a selfless missionary force they have played a pioneering role in familiarising the local population within the Islamic way of life and ultimately converting them to Islam.

Sufis went on migrating to and settling down in Bengal from the second half of 13th century till about the end of 16th century. They resided in their Khanqahs which served as a centres of meditation and spiritual training for the new comers, solace and consolation for

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1. Enamul Haq, A History of Sufism in Bengal p. 144
2. Husain Shahi Bengal p. 169
3. Banglar Itihas: Sultani Amol p. 258

those who came to them for blessings and reformation. conversion to those who were charmed by their healing and spiritual power. But when the first genration of Sufis died and this differed from place to place and region to region and mausoleums were constructed over their tombs, people started going to visit their shrines and their descendants started venerating and admiring their spiritual barakah, that gradually a degeneration started. This veneration of Dargahs was followed by a regular holding of Urs, milad, fairs and congregations, Jhar Phoonk and Tabiz etc. in those dargahs and slowly rites and ceremonies not strictly Islamic started to be associated with these Khanqahs. These Khanqahs played very important role and the descendants of the founder Sufis represented the barakah of their founder Sufis. Dr. Mufizullah Kabir is of the opinion that 'from the period of Husain Shahi rule (1494 - 1538) the veneration of the dargahs and regular visits holding of Urs, Milad and Congregation came to be organised'.

In course of time these centres of spiritualism became degenerated with the association of several local unIslamic religious elements in them and the grant of various deeds and waqfs of immovable property and flow of income from different sources which prompted these sufis to turn these centres into a hereditary one and thus in majority of cases the dargahs slowly lost their original spiritual grandeur and attraction.

The teaching of Sufis created diverse reaction among the people. Many people were brought to true light, yet many other were led astray. People thought that the Sufis were endowed with super-human powers like giving relief to the poor, sick and destitutes, being present in several places at a time, giving life to the dead, killing anybody at will and telling the future.[1] These and many other Bid'at or innovations soon entered into the culture of Bengal in the garb of Sufi traditions. In this connection Hamid Allah writes, during those days some vagabond Faqirs and beggars came to Chittagong and in contrast to the temples of the Hindus and synagogs of the Maghs they made some false graves and Khanqahs in the names of Sultan al-Arefin Bayazid Bistani (R) and Hazrat Shaikh Abdul Qadir Jilani (R). In fact these saints never came to India. They made these graves a great source of income.[2] Maulana

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[1] A. Karim, Social History of the Muslims of Bengal, p.134

[2] Hamid Allah, Ahadith al-Khawanin, quoted by Akram Khan.

Akram Khan writes, after the end of the period of the early Sufis, if the manners and customs of the Muslims of those periods are taken into consideration, it becomes clear that superistitious and dangerous evils had crept into Muslim Society in the name of Islam[1] for which the so called sufis of that preceeding period were also responsible.

The influence of Vaishnavas fell on a section of the Muslims who turned vagabond and so-called mystics. In the name of marifati faqirs these people tried to bring down the Muslims to the stage of Vaishnavas. These groups of faqirs divided into many sections and subsections like aul, Baul, Kertobhoja and Shahjia etc. which were nothing but the Muslim edition of Hindu Vaishnavas.[2] These people are said to have been influenced by Sufis. As a matter of fact a section of the Muslim Sufis were influenced by the ideas of Bhakti cult. They in course of time accepted a few of the principles and practices of this new mysticism of the Hindus.[3] Due to the mutual influence of the yogis and Sufis they gave birth to Dharma cult and Vaishnavism in the Hindu Religion and Qalandaria

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1. Akram Khan, Moslem Banger Samajik Itihas (Bengali text), p.104, Dhaka, 1956
2. Akram Khan, op.cit., p.117
3. A. Rahim, Special and Cultural History of Bengal p.345, 1967.

and Madaria orders in the Muslim Sufism. these Yogis and Sufis made a strange mixture and combined license to their unbriddled life. They did not wear any cloth except a lenguti (a small piece of cloth) which they called burhana. They kept long hairs in the head and put an iron ring on the feet like Hindu ascetics. In their beliefs and practices there were elements which were certainly be-Shara and Un-Islamic.

ii) Sufi Saints and Their Relation with The State

The expansion of the Muslim power in different parts of Bengal and how and when they are subjugated have been discussed in previous chapters. But traditions and later writings record that some of the Sufis fought against the local non-Muslim Kings either on their own account or in collaboration with the Muslim rulers. Generally these accounts are full

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of Superhuman colouring thus raising suspicion about their validity. It is not unreasonable to suppose that the Sufis required time to pacify or influence the local people by their peaceful pursuits, simplicity of life and devotion to God. Their zeal was so great that it was not curbed or checked by personal losses, regal tyranny and even assassination.[1] The collaboration of some of the Sufis with the Sultans in the expansion of the Muslim power can not also be ruled out altogether, because they thought that fighting for the cause of Islam was a jihad, provided by the Islamic law. It is from this standpoint that we should judge the collaboration of the warrior Sufis who helped the ruling Sultans in conquering inaccessible and difficult frontier regions for about a century and a half (1250-1400). The conquest of Sylhet in 1303 by Sikandar Khan Ghazi, the general of Sultan Shams al-Din Firuz Shah in association with Shah Jalal who came to Bengal from Keneya with 313 of his Sufi followers and the collaboration of Shah

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[1] H.S.B., p.261.

Ismail Ghazi with Sultan Rukn al-Din Barbak Shah in his wars against Kamrup or Orissa and also the Conquest of Chittagong during the reign of Fakhr-al-Din Mubarak Shah (1338-1349) by Qadal Khan Ghazi and Badri Alam are examples of Sufi inspired military conquests.[1] On the other hand these are a good many examples from Bengal which supply information of reverse type. Two important examples of this nature are the dargah of Khan Jahan[2] of Bagherhat whom traditions credits with the colonisation of Khulna region in the time of Nasir al-Din Mahmud Shah (A.D. 1442-1457) and the other is Zafar Khan Ghazi[3] who conquered Triveni area in the time of Rukh al-Din Kayka'us (A.D. 1291-1301). Both of them were real soldiers and official conquerors but treated as saints probably

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1. Banglar Ithihas (Bengali Text) Abdul Karim; Sultani Period, Bangla Academy, Dhaka, 1977, pp.166-169 and 186-187.

2. J.A.S.B., 1867, p.135; Social and Cultural History of the Muslims in Bengal, M.A. Rahim, Vol.I,p.133.

3. History of Bengal, Vol.II, pp.75 ff.

after their death and their tombs attaining the rank of shrines or dargahs. The Bagherhat inscription definitely mentions Khan Jahan as enemy of non-believers and the infidels' and does not seem to claim any spiritual powers for him.[1]

Sufi Saints of Bengal also interfered in the internal politics of the country and sometimes tried to influence the Sultans in moulding their state-policies. Almost all of the Sultans of Bengal and their nobles and soldiers were devoted to one or other of the darwishes of their time and they thought it to be their proud privilege to become their disciples. The darwishes therefore, exercised a tremendous influence over them through their pontifical power and due to this influence, they could easily get all possible help from their royal followers.

Thus, we meet with such facts in the Muslim history of Bengal, as the foundation manasteries

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1. Social and Cultural History of the Muslims in Bengal, M.A. Rahim, Vol 1,p.133.

in Nadiya by Bakhtiyar Khilji and his nobles, immediately after its conquest.[1] Among the successors of Bakhtiyar, many were devoted to Saints and were active patrons of them. While Husamu-'d-Din 'Iwwad (1211-1226) a poor man of Walishtan in Ghor, was one day leading a beast of burden, he met by chance with two unknown Faqirs who being satisfied with the entertainment of Husain ordered him to go to Bengal for the attainment of royal honour and distinction.[2] Inspired by the prophesy of the Saints he came to Bengal, admitted himself to the rank of an ordinary soldier under Bakhtiyar, and ultimately succeeded his master to the throne of Bengal. He granted munificently pensions to Sayyads, Servants and darwishes.[3] Mughithu-'d-Din, Tughral (1278-1282 A.D.), the first rebellious governor of Bengal had a "Pir" or "Murshid" who had a large followers ready to sacrifice their lives for their spiritual leader.

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[1] Tabaqat-i- Nasiri,-Tr. Raverty, p.560.

[2] Ibid., pp. 580-581.

[3] Ibid, p.583

This man was so powerful that even the Emperor of Delhi Ghayathu'd-Din-Balban killed this man along with Tughral and many of his prominent followers.[1] Sultan Ilyas Shah (1339-1358 A.D.) readily took the risk of sacrificing his life for the burial of a Saint called Rida-Biyabani, who was most probably his spiritual guide [2] Jalalu'-d-Din (1414-1431), Ruknu-'d-Din -Barbak Shah (1459-1478), Alau'd-Din Husayn Shah (1493-1519), Nusrat Shah (1519-1532) and Sher Shah were all devoted to one or other of the darwishes of their time.[3] During the Mughal Period, grants of land by way of "waqf" for the upkeep of "dargahs" all over Bengal, became very common, and still the descendants of "Mutawallis" (those who take care of "dargahs") of those "dargahs" are enjoing rent-free(lakhiraj) lands on the strength of old documents of this period. In

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1. Tarikh-i-Firuz Shahi, -Elliot & Dowson, Vol.II, p.1119.
2. History of Bengal -Charles Stewart (1847); p.54.
3. H.S.B, p.264

this way, the "Khanqahs" were kept alive by the Muslim Kings and Emperors and their nobles. But it is difficult to explain, why, inspite of generally respectful attitude of the Sultans to the Sufis, Sikandar Shah turned Shaykh 'Ala'ul-Haqq out of Pandwah and banished him to Sonargaon. The reason put forward by the author of Akhbar al Akhyar[1] is far from satisfactory because he says that by a super-human power, the Shaykh spent so much money in feeding the beggars, pupils and wanderers that even the state-treasury could not have borne such a huge expenditure. The Sultan grew jealous and ordered the Shaykh to leave the capital. According to Sayyid Athar Abbas Rizvi, "this temporary banishment was not only the caused by the lavish expenditure incurred at his Khanqah and langar which aroused ire of the Sultan but also because the Shaykh and his relatives were suspected of maintaining connections with Firuz Shah Tughlaq."[2] In our

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1. Akhbar al-Akhyar, p.143.
2. Rizvi, Sayyid Athar Abbas, A History of Sufism in India, I, pp.257-258.

opinion the estrangement between Sikandar Shah and Shaykh'Alaal-Haqq was not due to any personal jealousy rather it was due to their wide difference on matters of state policy. Sikandar Shah, put in an adverse situation as he was, due to a hostile attitude from the Sultan of Delhi, could not but rely upon the non-Muslim local people, thus giving a popular shape to the Muslim Sultanate in Bengal. The political condition and statecraft demanded such an outlook from the Sultan, while the Muslim divines could not approve this attitude of the Sultan.

All the authorities agree[1] that the Muslim Sultanate of Bengal passed through a critical period towards the beginning of the 15th century. Taking advantage of the liberal policy of the Ilyas Shahi Sultans, Ganesa (Kans) gained ascendancy[2] and perpetrated oppression on the Muslims including the divines.

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[1] 'Abd al-Rahman Chishti: Mirat al-Asrar, 'Aliyah Madrasah MS. Folio No.184. ; Riyad, pp.110-116; Bayaz of Mullah Taqqya, quoted in Bengal: Past and Present 1949, p.36, Note 31. Maktubat-i-Mir Sayyid Ashraf Jahangir Simnani, quoted in Bengal.

[2] Dr. A.H. Dani has tried to prove that Ganesa or Kans did not crown himself King (see J.A.S.B. Vol.XVIII, No.2 1952, pp.121-170).

This oppression led Shaikh Nur Qutb-i-Alam to invite Sultan Ibrahim Sharqi of Jawnpur and sought his intervention.[1] He also wrote a letter to Mir Sayyid Ashraf Jahangir Simnani requesting him to utilise his good offices to urge upon Sultan Ibrahim Sharqi to come to the aid of the Muslims of Bengal. When Sultan Ibrahim reached Bengal and encamped in Firuzabad, Ganesa was terrified and submitted before the Saint. As regards the conversion of Jalalu'd-Din the Riyad and Mirat al-Asrar differ; according to the former[2] Ganesa took his twelve year old son Jadu to the Shaykh, got him converted to Islam and renounced his sovereignty in favour of his son, but according to the latter Jadu, finding it difficult to rule over the Muslims embraced Islam, "because of his lust for Kingdom."[3] Whatever might have the case, there is no denying the fact that the conversion of Jalal-al-Din and the restoration of the Muslim Sultanate in his person was due to Shaykh Nur Qutb-i-Alam.

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1. Riyad, p.113; M.A. Rahim, op.cit.,Vo.I,pp.177-178.
2. Ibid.
3. Abd-al-Rahman Chishti: Mirat al-Asrar, Aliyah Madrasah MS. Folio No.184.

Two other saints who seem to have taken part in politics were Shah Shah Ismail Ghazi and Shah Jalal Dakini. Shah Ismail Ghazi was executed at the order of Barbak Shah. According to Risalat al Shuhda the reason of his execution was as follows:- One Raja Bhandsi Rai, a Hindu Commander of Ghoraghat sent a false information to the Sultan that Ismail Ghazi had entered into an offensive and defensive alliance with the Raja of Kamrup intended to setup an independent kingdom. The Sultan got alarmed and at once ordered for beheading the Saint.[1] Of Shah Jalal Dakini tradition has it that,[2] he sat on the throne as Kings and exerted great influence upon the people. The Sultan of Gaur became suspicious of his power and beheaded him. It is difficult to identify the Sultan of Gaur who beheaded the Saint, but if the identification of the Saint with Jalal-al-Din of Sharfinamah is correct[3] as has been done by Dr. N.B. Baloch, we

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1. J.A.S.B., 1874, pp.215 ff.
2. Akhbar al-Akhyar, p.173.
3. Urdu, October, 1952,p.66.

may identify the Sultan with Rukn al-Din Barbak-Shah.

The above discussion leads one to conclude that the Sufis were neither pro-government nor anti-government. They were generally indifferent to Kings and princes, state or politics. The Chishtiya Sufis generally did not visit the rulers, while Sufis of some other tariqa were not so rigid. But whenever the Sufis found that the Kings were transgressing their limits in their irreligious activities, they intervened and thus incurred the displeasure of the Kings.

iii) Contributions of Sufi-Saints Towards Educating The People

Beginning from the second half of the thirteenth century till about the end of the sixteenth century Sufis kept on coming and settling in their Khanqahs which became centres for educating the people, and of meditation and training for the initiates, solace and consolation for those who visited them for blessing and food and shelter for those way-farers, medicants and beggars who benefitted from the langarkhanas attached to them. The early Sufis of Bengal who were scholars of Arabic and Persian, were authors of valuable treatises on Sufism. Shaykh Sharf al-Din Abu Tawwmah (d. 1300 A.D.) wrote his book *Maqamat* on Tasawwuf which gained popularity throughout the sub-continent. His disciple Sharf al-Din Yahya Maneri also wrote a number of books on Sufism. Hadrat Nur-Qutb-i-Alam was a staunch believer in Wahdatal-wajud and his maktubat reflect his knowledge of Tasawwuf. Another Sufi Shaykh Ali Sher (d. 1562), a companion of Shaykh Jalal wrote a book on Sufism which seems to be a commentary of an earlier work. The translation of Amrit Kund by Qadi Rukn al-Din Smarqandi into Arabic and Persian and its repeated translations by the Sufis later kept these Yogic-tantric ideas current. These and other local tantric ideas gradually influenced the Muslims and Muslim Bengali Literature from the fifteenth century onwards shows a blending of Muslim Sufi thought and Yogic and tantric ideas and practices. Shaikh Abdul Quddus Ganghi, grand-father of Shaikh Abdun Nabi wrote in Awaddih dialect, the dialect of the people to whom he appealed. The late Dr. Muhammad Shahidullah once said that he had discovered some specimens of Bengali verses composed by Shaikh Alaul Haqq. The Bengali literature in the medieval period produced by the Muslim Scholars, have not been properly evaluated. The little we know from the colophon of most of these books, it is certain that they were written at the instance of the pirs. These books, however, reveal very clearly that the Pirs used to take initiative in teaching the people about Muslim traditional tales and principles of Shariat, we have some concrete examples to show that they taught the people and sometimes maintained academies for the purpose. The first important example is that of Bhojar Brahmin, the Yogi, who mastered himself in Islamic Sciences[1] under the guidance of Qadi Rukn al-Din Samarqandi. The next Sufi who is given credit to maintain a madrasah was Hazrat Nur Qutb-i-Alam.

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[1] Journal of the Pakistan Historical Society, Vol. 1, Part, 1, P.47. January 1953.

The importance of the teaching of the Bengal Sufis is borne out by the fact that a number of Muslim divines received training under them. Thus Shaykh Yahya father of Makhdum al Mulk Shaykh Sharf al-Din Yahya Maneri studied under his teacher Mawlana Taqi al Din Mahisun (Mahi-Santosh) now in Rajshahi district.[1] Makhdum al-Mulk himself studied under Mawlana Sharfal-Din Abu-Tawwamah in Sunargaon.[2] Mir Ashraf Jahangir Simnani and Shaykh Husain Dhukkarposh studied under Shaykh 'Ala'al-Haqq in Pandwah,[3] Shaykh Husain al-Din Manikpuri, Shaykh Kaku under Shaykh Nur Qutb-i-Alam in Pandwah.[4] It appears, therefore, that Sufi-Saints of Bengal paid their attention towards educating the people along with the spread of Islam in Bengal.

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[1] Shah Shu'ayb : Manaqib al-Asfiya,' at the end of Maktubat-i-Sadi, P.339.

[2] Ibid. PP. 339-40.

[3] Akhbar al-Akhyar, P. 166; Bengal: Past and Present, 1848, P. 36, note 31.

[4] Ibid. P. 176; Khazinat al Asfiya,' Vol. 1, P. 400.

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